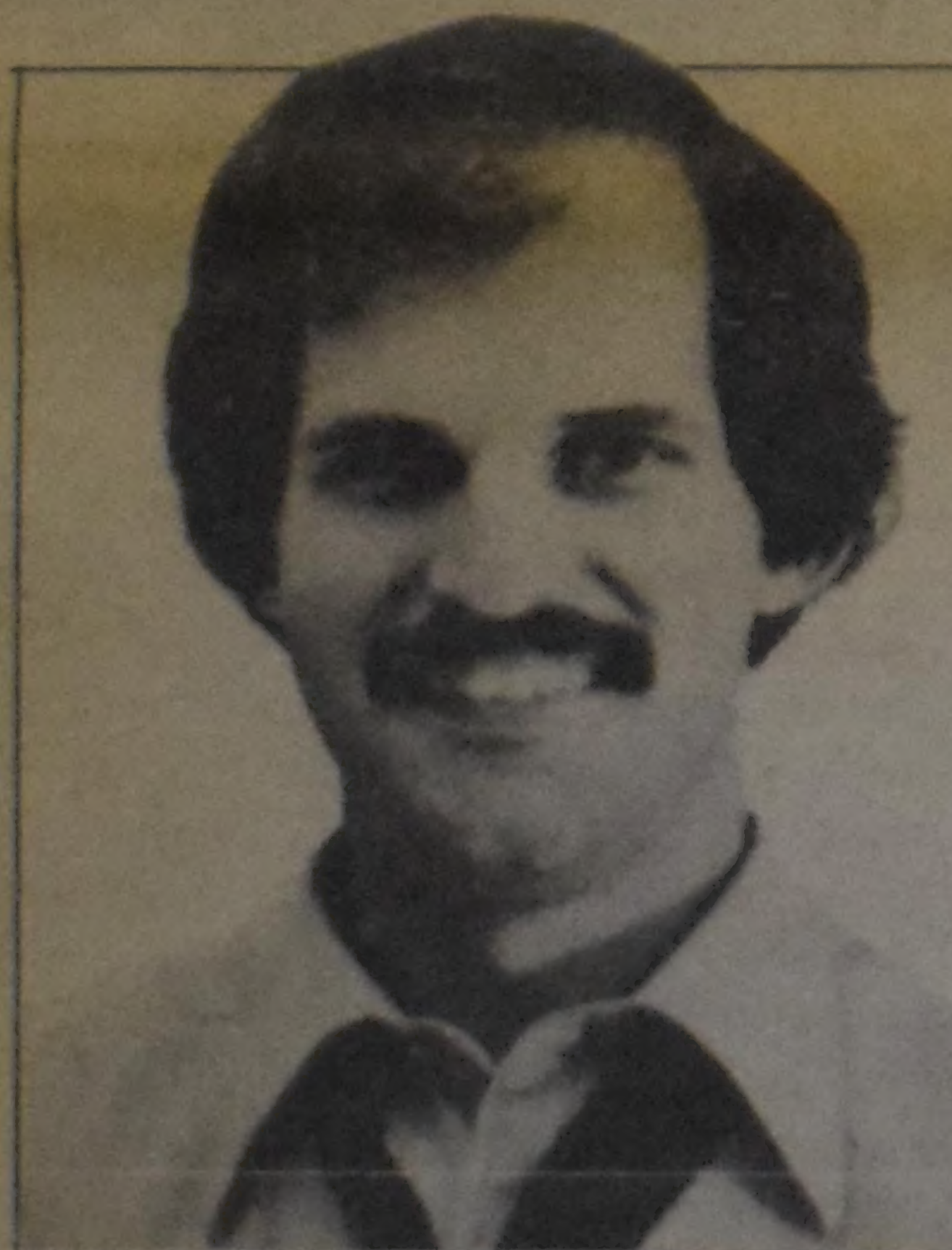


INSIDE:

Rich and poor countries

The Canadian government has a special committee to report on Canada's relations with the poorer countries of the world. Modern politics refers to the rich-poor nations as North-South countries; the rich countries north of the equator and the poor nations south of the equator. Vice-chairman of the Task Force on North-South Relations is Douglas Roche, a Christian MP from Edmonton. Outreach Niagara, a Christian social action group, recently presented Mr. Roche with its reaction to the report of the task force. See their results on page 13.



Christian witness in music

Christian musician James Ward claims that he faces a real challenge in the secular world of music and the audiences around the world have come to appreciate his message. In his recent interview for *Calvinist Contact*, Mr. Ward says that Christian musicians should take their talents beyond the "safe" world of Christian audiences. Read about him on page 8.

Response to Canadian Constitution

The Christian Reformed Church, through its Canadian Council, has officially responded to the contents of the proposed Constitution and the Bill of Rights. Council's Committee for Contact with Government has spent many hours to formulate such a response. It has sent a letter to Prime Minister Trudeau, responding to his proposals. See that letter on page 14.

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Church's latest trauma — evacuating missionaries

by Louis Tamminga

Rev. Louis Tamminga is communications secretary for the Board of World Missions.

One of the most difficult decisions any board of world missions can take is to evacuate a missionary (or missionaries) from a country for reasons of personal safety, or for the well-being of the church.

In December, the board recalled two missionary teams from El Salvador, a small Central American republic: Tom and Julanna Klaasen, and Gary and Rose Schipper.

Their work had borne much fruit, they served in church planting and through their ministry, only begun three years ago, many had been led to Christ. They had been deeply involved in helping the suffering and assisting the needy. The distress they witnessed in their work was undecipherable. Now all that has come to a halt, at least temporarily.

How did this setback come about?

El Salvador is going through the traumas of violence. Poverty has driven many people to despair. Wealth and opportunities are divided unequally. A rightist military junta, though initially reform-minded, bore down hard on every form of political dissent. As fear and hatred intensified, all efforts toward helping the poor became suspect and many such people were murdered.

Leftist guerilla bands sought to combat government-condoned rightist bands. In the meantime, four American women, three nuns and a social worker, were killed, supposedly by a rightist gang, and the somewhat reform-minded junta leader, General Adolfo Majano, was replaced by the inflexible Jose Napoleon Duarte. Civil war seemed to be unavoidable. Disappearances and killings continued daily. Fear stalked the country. And so, after much deliberation and prayer, it was decided that the missionaries be recalled. Rev. and Mrs. Klaasen happened to be in the United States at the time. Rev. Klaasen made a trip to El Salvador to discuss the situation with the local congregation, and to make personal arrangements.

Who decides to evacuate?

To evacuate missionaries is not done lightly. It has many implications. And

the decision involves many people. Here is how it is done.

The central part in making this decision is played by the field council. The field council is composed of missionaries and their spouses who serve in a certain defined area. Missionaries in the six Central American republics together form one council. They elect their own executive. The executive keeps contact with the individual missionaries and monitors the political situation in each country. When civil war threatens, they visit with the missionaries in that particular council, if possible, and consult with the other missionaries of the field council.

They also keep in contact with the mission staff in Grand Rapids. They consider the implications and consequences of both staying and evacuation. If the decision is to evacuate, they make recommendations to the mission staff and board. More consultation follows.

In most cases the advice of the U.S. State Department or the Canadian Foreign Office will be sought. There may be situations where these government agencies definitely urge that their citizens leave a certain country. After all this has been done the Mission Board (through its appropriate committee) makes the decision to recall a missionary.

Some have suggested that the missionary himself (herself), should make that decision, or perhaps the local church which he or she may be serving. But in mission circles this is generally rejected. It is felt that the sending church cannot in good conscience place this heavy responsibility on the shoulders of the mission church. Nor is it responsible to leave this difficult decision with the individual missionary. Rather, a mutual agreement to make this decision together as missionaries of a wider region, in close consultation with the Board of World Missions, seems to be not only more responsible but also more in harmony with Reformed church policy. That's why each field council has adopted a set of rules, adapted to their regional needs, which stipulates the steps to be taken to arrive at these decisions.

In the meantime let there be fervent prayer that El Salvador be spared further violence and bloodshed, and that our missionaries can soon return.

Russian "atheist clubs" get high praise

LONDON (EWNS) — *Agitator*, the journal of the Central Committee of the Communist Party of the Soviet Union, carries an article praising atheist work in the Kirovograd region (November 21, 1980). The journal states that the broad network of "atheist" clubs has been established throughout the region in factories, schools, institutes of higher education, cultural museums, and on collective farms. Special tribute is paid to the work of the atheist club in a tractor parts factory. There are frequent

lectures on atheism. Visiting scientists inform the workers of the basic aims of the atheistic upbringing and give advice on methods in furthering atheistic work.

"Such lectures," writes *Agitator*, "are needed not only for the benefit of believers, but also for the wavering and unbelievers. A good lecture catches the interest of the audience, stimulates a critical appraisal of one's ideas, promotes the formation of a materialistic outlook on life."

Continued on page 16.

VIEWPOINT

Ontario Conservatives will be returned

On the eve of the Ontario election (March 19) there seems to be little doubt that Bill Davis' Conservative government will be returned to power with a majority of seats. That should make one both glad and sad.

Ontario has no Christian political party and those who visualize the Conservatives as being such a party are only fooling themselves. The Conservatives have the advantage of both power and history. For more than 60 years during this 20th century, the Conservatives have been in power in Ontario. They currently have the power, the machinery and the funds to carry out an effective campaign.

Both the Liberals and the New Democrats have the disadvantage of being underdogs. It is their task to convince voters why the Conservative party should be ousted and why their party should be elevated to power.

At the outset of this election I was admittedly torn between voting Liberal and Conservative. Firstly, the local candidates for both parties seem to me to be about equal. Neither one bears any outstanding qualities, neither one will commit himself to any of the stands which are important to me as a Christian.

When I shift my attention to the

province, I see the need for a change in government. It is simply poor practice to have one party in power for so long. Politicians tend to become too comfortable in their offices at Queen's Park when they are assured of repeated re-election.

But when I look at the Liberal alternative under its leader Dr. Stuart Smith, I see little hope for meaningful change in governing the province. The first half of the Liberal election campaign was little more than a recurring chorus of doom and gloom. Dr. Smith emphasized the fact that Ontario's poor economic health could only be blamed on the Conservative government and that a Liberal government would yield a vibrant economy in the future.

Midway through his campaign, Dr. Smith promised that he would start to concentrate on the positive and that he would outline some of the Liberal Party's proposals for the future. At the time of this writing, none of those proposals were outlined.

If I would be a one-issue voter — Christian education — I might tend to consider the Liberal party because that party "did not reject" the idea of some support for Christian schools. None of the three parties provide any leadership in that area so it would be futile to

base a vote solely on that one issue.

We should not forget that, despite the Conservative's historic opposition to financial support for Christian schools, it did pass the charter to create Redeemer College. We should point out, however, that the Conservative Party did not endorse it, nor was the college part of a Tory plan to woo voters. Redeemer College came into being because of a strong support by some key Christian MPPs from all the parties and also because the minority Conservative government did not want to face a non-confidence motion on something as seemingly petty as a Christian college.

I am personally convinced that, had the charter application for Redeemer College been postponed until after this election where a Conservative majority seems most likely, the college would have had a much more difficult time to gain the official recognition that it did. The Redeemer College charter approval points out one important fact: that there is indeed a role for the Christian MPP at Queen's Park and that occasions such as this charter application give such MPPs the opportunity to put their faith to work in a very obvious way.

For whom will you vote on March 19?

Firstly, look locally. There are good, strong Christian candidates running in all three parties and they need our support. Elbert Van Donkersgoed, executive secretary of the Christian Farmers Federation in Ontario, is a Liberal candidate. He would be a tremendous asset and a strong voice in the Legislature and he should receive strong support from those who live in his constituency.

If there is no obvious choice in your riding, then look at the party and its platforms. I know, I know. There really isn't a whole lot to choose from. Parties aside, Bill Davis has been in politics for many years and he has been Premier for about 10 years. This is the second time that Stuart Smith leads his Liberal Party into an election and it is the first time that the young New Democrat, Michael Cassidy, leads his party to the polls. While I have some appreciation for some NDP dogma, I simply cannot see Michael Cassidy as premier of the province.

The Conservative Party will be returned to power. Most of our people will vote either Conservative or Liberal. Of that I am sure. But if there are good Christian candidates in any of the three parties, then support them.

Keith Knight

OUR FAITH, OTHER FAITHS

Has sin and repentance left the pulpits?

You must accept Jesus as your personal Saviour.

This phrase, though popularly used by evangelicals, is not found in Scripture. It also ignores an essential element of the Gospel, namely repentance. Today men and women are properly told to confess their sins and to seek forgiveness, but they are not informed about the need for repentance. Few indeed are the sermons that stress repentance. The result? The cross becomes a token of sentimental love rather than God's only provision for salvation. And the old way of life of the natural man continues, while adding Jesus as a personal insurance policy for the life to come.

Repentance is not a peripheral teaching in Scripture. The disciples went out "and preached that people should repent" (Mark 6:12). Paul said to King Agrippa "I preached that they should repent and turn to God and prove their repentance by their deeds" (Acts 26:20). The converted man feels broken-hearted about his sin, confesses his guilt and seeks restitution. Perhaps the best example of this change of heart and attitude is Zaccheus. Encountering him, Jesus turned him from thievery to philanthropy.

Repentance today is largely ignored because there is so little awareness of sin, so little understanding of the holiness and justice of God. Modern man sees sin as the inevitable slip of creatures who cannot help themselves. The "repent or perish" at the hands of the holy and just God confrontation seems foreign to the man who glories in his independence and feels quite confident without God.

Repentance is difficult as we are always very ready to limit others. Everyone else is guilty except us. Our own sins are not so easily visible to us. The sins of the neighbours are noticed much quicker than our own. Pride tries to prevent us from crossing the threshold of self-love. But the kingdom of God belongs only to those who humbly confess their need for God.

The church fathers all noted how humility was a must for genuine repentance. The greatest psychologist among them said that the first step towards liberation and truth is humility, the second humility and also the third humility, and so often as you ask me, I shall give you the same answer. St. Augustine spoke with the voice of experience. The history of his own conversion had taught him how pride stands in our way, but also how much light and strength we receive through a humble and contrite prayer to God.

But not only individuals are called to repentance. There is also national repentance; the call for nations to turn to God. The greatness of a people doesn't lie in the largeness of its gross national product. It is found on the level of its inner development. Repentance opens up paths of new relationships with other nations, and it will lead from talk to action.

Alexander Solzhenitsyn raised the question whether or not it is sensible to expect repentance from a whole nation. His answer: A nation can no more live without sin than can an individual. He also believes that national repentance is now a matter of life and death. We must stop blaming everyone else — our neighbours and some distant people —

for all the ills of the world. Repentance is the only starting point for spiritual growth.

National repentance has taken place in the story of warring mankind. And history can repeat itself. The Evangelical Church in Germany in 1945, in the well-known document called the "Stuttgart Confession of Guilt," confessed the culpability of the church and the German people for all the terrible things that happened in Germany and had been committed by its people. The document said: We have believed too little, confessed too little, loved too little, otherwise all this could not have happened. The German theologian Helmut Thielicke reported that, as a

consequence, what happened was the incomprehensible miracle that in the midst of a feuding and self-accusing world, something like a fellowship of sinners dependent upon forgiveness came into being.

We need to hear from our pulpits, a call for individual and national repentance and a confession of guilt, which should lead to the seeking of God in Christ. If we do not change, the scenario of Oswald Spengler's book, *The Decline of the West*, depicting the fading and extinction of the Western civilization, may well become true. "Righteousness exalteth a nation; but sin is a reproach to any people" (Prov. 14:34).

Rev. Johan D. Tangelder

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LETTERS

Hans, Hanneke and homosexuality — another dimension

Dear Sir:
In the midst of all the solemn theological discussions around this topic, it might be useful to look at the problem of homosexuality from another angle. In order to achieve this I would like to tell you about Hanneke.

Long ago, when I was very young and did not even know the term "homosexual," I was a Child Care worker trainee in one of the institutions for mentally handicapped children in The Netherlands. One of my patients was Hanneke, a cute little five year old, with big brown questioning eyes. Hanneke did not speak and seemed somewhat behind in development, but apart from that was not much different from all little five-year-old girls. Hanneke liked pretty dresses, dolls, and all the other things little girls like.

The only significant differ-

ence between Hanneke and other girls her age was that Hanneke was born Hans. When Hans was born there was no indication that he was anything but a healthy baby boy. Only when at about two years of age, Hans developed some problems with his bladder and needed an operation was it discovered that, inside, Hans was female.

Exactly how the medical profession decided that Hans was more female than male I do not know, but I trust that their decision was not taken lightly. To make a long story short, all Hans' records were changed to register "him" as a female and Hans became Hanneke, externally as well as internally.

Now I am not suggesting that all homosexuals have such an easily definable mis-construction. But I am suggesting that there might be more subtle errors of nature,

genetically, developmentally or psychologically, resulting in a clash between the way a person looks and the way he or she experiences his or her sexuality.

I am also suggesting that the Christian homosexual has a host of difficulties and heart-aches trying to sort out his life and trying to come to terms with all the Bible passages which seem to condemn him. I do not think that God put all these passages in the Bible for us "straight" people to use as ammunition in the "stoning" of the homosexual.

The old Indian proverb, "Do not judge a man until you have walked for a mile in his moccasins," could be amended to read: "Do not judge a homosexual until you have walked around in his place for a day."

Hanneke was fortunate that her "construction error" was

as pronounced as it was and discovered as early as it was. Hanneke, grown up as Hans, might have been just another homosexual.

I suggest that most homosexuals have not chosen their "brand" of sexuality, but are as they are because of something more powerful than themselves. "Aha," you say, "Now you admit that it is the devil." I agree, but only as far as saying that Satan and sin are at the root of everything that is disrupted and disorganized and causes pain in our world: death, sickness, disasters, hate, wars, birth-defects and also homosexuality.

Mr. Wynia is correct when he says that love for the Lord is the prime commandment for our lives, but I hear the Bible say that our love to God is expressed through our compassion for the underdog. (Matt. 25:31-46). It would be

good to hear from fellow Christians who are homosexual. And perhaps in further discussion about this topic we could remember Hans and Hanneke.

G. Cappon,
Willowdale, ON

Mail call

Dear Sir:
Kindly note that I have received a letter out of Indonesia for a Miss Debbie Westerik.

I think she has prepared a Christmas parcel for some seaman. If she is able to let me know her address, I can mail this letter on to her.

Rev. H. Uittenbosch
Mariners House,
165 Place d'Youville,
Montreal, PQ H2Y 2B2

Too wrapped up in "the cause" to serve the Lord

Dear Sir:
Please allow me to comment on Dr. Mouw's editorial "Are we being put to shame" (C.C. Feb. 13). He starts with comparing our relationship with God to the marriage relationship, but does he realize this is not quite fair? He then explains that some husbands are more open to talk about their relationship than others, so all is well after all. Or is it?

First of all, the comparison of the relationship to a marriage is a good one, and entirely biblical. "Husbands love your wives, even as Christ also loved the church." Now we have it in the right context: the husband-wife relationship is a faint foreshadow of the relationship Christ desires to have with His people. Christ's love is far greater than the love between people can ever be.

Secondly, the love between spouses is limited in another way. In talking about our wife, the last thing we want to accomplish is for the other man to get interested in our own wife! But when we talk about Jesus, that is the very aim, or at least, should be. If our relationship with God is right, other people should be able to see it, and begin to wonder what is different about us. The logical conclusion of this is the thought "I wish I had what he has." I think we can all think of some Christian who under all circumstances radiates peace and love, and trust in God.

From the first part of Dr. Mouw's article one would conclude that Calvinists are people who do not show their feelings. If this were true in all matters, I would say "Fine." Personalities differ. But to say that all Calvinists are introverts, and all fundamentalists (I prefer the term evangelicals) are extroverts, is pure nonsense. You

should see these four people in other circumstances, such as on the football field, at the hockey game, in business or politics. All inhibitions are gone! Even in, say "Kingdom matters," such as doctrine, Christian school, A.A.C.S., Right to Life, etc, we soon find out which side of the fence he is on.

Could it be possible that we get so wrapped up in "the cause," that we forget about the One who caused it all? That we forget about our own personal relationship with Jesus? It has happened before, even when Jesus was on earth in the flesh. Read Luke 10: 38-42, which tells us about Mary and Martha. Martha was very

busy serving Jesus in her own way, but Jesus lets her know that it was not His way, and that Mary had chosen the better part.

I am very happy that in the last part, Dr. Mouw goes in the same direction. The Bible talks about joy. "The joy of the Lord is your strength" (Neh. 8:10). How many joyful Christians do you know?

The first place you would look is in church. How many joyful faces do you see around you at any given time? I remember how one of our daughters, who was about six at the time, whispered during the service: "Why are all the people looking so sad?" My

wife and I looked at each other, and in each other's eyes we could read the same thought: "Out of the mouths of babes."

In our church services there is no room for spontaneity, and even though the Bible says "Make a joyful noise unto the Lord" (Ps. 66:1), nobody in his right mind would dare try it. Do we really honour God with our solemn and subdued attitude? Read Psalms 145 through 150, and before you say, "That is the Old Testament," let us not forget that God Himself made the rules for worshipping Him, and that He does NOT change. But if you want the New Testament, which churches today come closest to the first churches in the book of Acts?

And let us have a look at heaven, Rev. 5:11-14 paints the picture. If we believe the Word of God, and I certainly hope we all do, it is going to be a noisy party! We might even feel out of place, unless we try to prepare for it while we are still here.

As long as the people around us think that Christianity is a dull and sad way of life, with lots of do's and don'ts, we can preach at them all we want, but nothing much will happen. When they see us leading a life of joy, happiness and victory, we won't have to preach, they will come and ask us!

Robert Anes,
Brantford, ON

What is the agreement between OACS and Revenue Canada?

Dear Sir:
re: Christian witness through tax deductions. The work of the O.A.C.S. in dealing with Revenue Canada is appreciated by the many member schools. Particularly now that some problems have been resolved. As happy as I am with these developments, I wish to express some concerns.

With literally hundreds of Christians of Reformed persuasion still being reassessed by Revenue Canada I think that "Christian Witness Through Tax Deductions" is a very inappropriate headline for a front page story in a Christian newspaper. The warning regarding "ingenious schemes devised by parents" is a serious accusation to level at Christian School supporters in general. The O.A.C.S. itself has in the past year advised member schools on questionable methods of determining tax de-

ductions that subsequently proved unacceptable to the authorities.

It would have been of interest if Mr. Grin had explained the basic "agreement" between Revenue Canada and the O.A.C.S. The reader would then have been made aware that one item includes separation of the school curriculum into religious and academic sections. This is an unfortunate development for future discussions with all

levels of government. I fully realize that this separation is made for "tax" and "accounting" reasons, but the principle involved creates a dualistic view of Christian education. It is important that our schools are 100 percent Christian and that its total program is Christ-centred. That principle should be upheld in our dealings with society, including Revenue Canada.

J.A. Boessenkool,
Burlington, ON

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Church Page

PASTORAL PONDERING

Stay clear of this crusade

Maybe you have read about or received an invitation to the "Word of Prophecy Crusade" with evangelist Charles Buursma. Well, for one thing, from the way it is advertised, you would never know that this crusade is sponsored by the Seventh Day Adventists. But you can be sure that it is their particular slant of Bible interpretation that will be presented. I do not have enough time or space to explain more fully what that particular interpretation is. But I will give you a little taste by mentioning a few things. They are the ones who, with the help of Wm. Miller, figured out that Christ would return in 1844. When that did not materialize they changed their line to say that Christ did indeed return, but not to earth. Rather he entered the heavenly holy of holies to purify it and to initiate the investigative judgment, to see who were true Christians. And soon now Christ will come to earth to annihilate the wicked and to resurrect his people, living and dead (the souls sleep at death until his resurrection). And then Christ will take them with him to heaven for the millennium leaving Satan on the desolate earth. And after that Christ will return to earth to accomplish three purposes: to destroy Satan, to purify the earth by fire, and to live with his resurrected saints (the 144,000) on the regenerated earth for eternity (*The Theology of the Major Sects*, John H. Gerstner).

Now that is already enough to make any Reformed Christian shudder. But that is what the public will get when they come to hear such advertised themes as: "The Master Key to Bible Prophecy," "The Rapture," "Satan's 1,000-Year Vacation," "After Death — What?"

I am going to resist the temptation to attend and I want to advise every member of our church to do likewise. The movement is simply too dangerous to toy with. In all these topics the emphasis is also way too much on the future. In the Christian's life the future certainly has a place, but not at the exclusion of the here and now where we are called to be busy kingdom citizens.

Rev. H. Eshuis, Maranatha Chr. Ref. Church, Woodstock, ON

Interest can eat up donations

Each area has its own customs. So in Edmonton it is customary that bulletins from each congregation are circulated to all of the churches. I, too, receive these. This affords me the luxury of reading all the news items tenfold. However, there are also tastier morsels hidden away in these stenciled sheets. That is certainly the case at this time of year. Beginning in early December one can read of large deficits in all congregations and urgent (frantic?) pleas by councils. One wonders whether this is happening everywhere, possibly throughout the denomination. Apparently it must be, for we are informed that from time to time our agencies and denominational boards have to borrow money in order to pay the salaries of mission personnel and the other expenses. At today's exorbitant interest rates that is hardly the stewardly thing to do. Inflation is bad enough by itself. But when our gifts for missions are still further devalued because of carrying charges while the denomination waits for our offerings to arrive (at times more than 75 percent of quotas arrive after December 31), then it is time to take another look at our pattern of giving. If we all commit ourselves to give on a regular monthly basis we make it much easier for ourselves. But what is more important by far, then your dollar is worth its full value in God's kingdom. If you keep it in your pocket until December, and an agency must borrow that dollar at 20 percent or more, then it will be worth only 80¢, or less. I can't believe that we really want that to happen.

This is not the only thing I have discovered in these stenciled masterpieces. Another item of considerable interest at this time of the year concerns the setting of budgets at annual congregational meetings. This, too, is educational. I have noticed that per family budgets vary considerably in the city. Thus far the range extends from a low of \$880.00 to a high of well over \$1,300 per family. And there are many others still higher or lower. Again that leads to questions about stewardship. Small congregations may be cozy, but there comes a time when they are simply not very practical financially. But more on that some other time. This is just to get you thinking.

Rev. H.G. Samplonius, First Chr. Ref. Church, Edmonton, AB

Ministry to Polish seamen

There are now more than 25 Polish fishing vessels calling on the port of Vancouver. Each ship has a crew of between 80 and 90 men and accompanied at times by a lady doctor. They come from Poland by plane, go to sea for two and a half or three months, come back to Vancouver for a few days and then go back to sea for another tour of duty. After about six months, a new crew is flown in and the old crew goes home. For some of them one trip is enough, life on board is no picnic. "Dies ist kein Leben," six months on a ship is like "sechs Jahren" (six years), while the two months at home are like two days. Others, however, come again and again.

As ship visitors from the Burnaby Chr. Ref. Church, we try to visit all Polish ships at least once. Sometimes we manage to go two or three times. We have some Polish New Testaments for them (in Poland these are hard to get and very expensive). We supply them with maps of the harbour and of the city, some magazines such as *Time*, *Newsweek*, and *Sports Illustrated*; and occasionally we take them to church, to our church or to a service in the R.C. Church.

Since most of the Poles are Roman Catholics, we must start out by explaining that we do not come on behalf of the R.C. Church, and we assure them that we are not Jehovah Witnesses. "We are from the Evangelical church and we believe in the Lord Jesus Christ." Only three categories are possible. We have met many devout Christians who readily testified that Jesus Christ was number one for them. Other aspects of faith at that point are irrelevant."

Burnaby, BC Chr. Ref. Church

Ontario college receives local support

Redeemer College produced by far the most intensive and sometimes emotional discussion on the floor of Classis Hamilton. A letter received from the former Ontario Christian College Association (now called "Redeemer Reformed Christian College") asked classis to consider taking action on two requests: to make nominations for the board of governors as provided for in Redeemer's Charter and to start quota sharing on an equitable basis for regional colleges.

Following a long discussion, Classis adopted the following motions:

- that Classis agree to make nominations to Redeemer's board of governors;
- that Classis act favourably on the request of Redeemer College, to wit, that Classis request the member churches to commence to support Redeem-

PRESS PARADE

er College in accordance with the decision of Synod 1962 in a manner that is acceptable to the local churches;

- that Classis make the following nominations to Redeemer's board of governors: Bert Bakker, Rev. De Bolster, Stiny De Jong, John Stronks, Gary Van Eyk, John Vriend, John Wynia, Peter Bulthuis, Jack Zeyl and John Zantling; and

- that Classis express its gratitude to God for the establishment of Redeemer College.

These matters took many hours of debate. Indeed, when it was all over, our hearts were filled with gratitude to our heavenly Father when following the passing of the last motion, we sang together, "Praise God from Whom All Blessings Flow."

St. Catharines, ON Chr. Ref. Churches

Nanaimo church begun

Last week Sunday morning we had a wonderful time in Nanaimo for the first service of the Christ Community Church (CRC) of Nanaimo. Rev. and Mrs. Al Likkel moved there in August, 1980 and started their work by making contacts and acquaintances. To date they have about 7 or 8 families and some singles active in their work with them. For the first opening service, people came from Duncan, Port Alberni and Victoria churches. Together with the Nanaimo group there were at least 350 people — much beyond expectation. Four adults made profession of faith and one adult was baptized. A wonderful beginning, and we pray that the Lord will bless the ongoing work there.

First Chr. Ref. Church, Vancouver, BC

Possible changes in future services

About a month ago, the consistory discussed a paper in regards to the overall direction of the church. As consistory we agreed that "the church is mission," meaning that the church is placed in the world by Christ to continue his ministry of reconciliation and service to the world. This obviously has various implications for the different activities in which we are involved. On Thursday evening we discussed what this means for our worship services. After extensive discussion we adopted the following motions:

- That the evening service should not be a duplicate of the morning service, but should be designed to be less structured;
- That in planning the litur-

gies for the evening service, the pastor should seek to include: participation by the entire congregation, such as: special readings and mutual greetings; participation by individuals and small groups, such as: special music, scripture reading, prayer and testimony; and expressions of personal commitment, such as: invitations to confess Christ as Saviour and calls to rededication.

- That pastors are committed to sharing liturgies, specific people involved in interviews and testimonies, as much as possible with the consistory prior to the particular service for its approval.

- That the pastors may, with the approval of the officers of consistory, plan special services such as marriage rededication services and community-oriented services. Consistory shall be informed of these services before they take place.

- The pastors and consistory shall seek to be sensitive to the needs and concerns of the entire congregation in carrying out the above directions concerning worship.

Consistory is much concerned that all of us are committed to the same direction. Differences come to the surface about the overall speed of the various changes. As pastors and consistory we want to be very sensitive to the needs in this of younger and older with services that are a blessing to all. To accomplish this, we are agreed that there will need to be variety since the needs are so various as well. We also really hope that those who have not been attending our evening services will understand this and join us again in our joyful celebrations.

As consistory we based our decisions and discussions on the report of the Synod of 1973. Some photocopies of the report are available in the racks or ask any consistory member for his copy. It is worth your reading.

First Chr. Ref. Church, Calgary, AB

STUDENTS of CLASSIS QUINTE

studying for the ministry in the CRC and in need of financial assistance for the 81-82 school year, please contact: **Herm Van Niejenhuis** 1239 Carmil Blvd., Kingston, ON K7M 5Z1 Phone: (613) 389-9289 before March 31, 1981.

Orthodox Christian Reformed Church

Sunday worship service at Orange Hall, Maitland St. North. Minister: Rev. Cornelis Bronsveld 10 a.m. worship service 2:30 p.m. worship service ★ ★ ★

Church News

Christian Reformed

Called

—to Regina, SK, Rev. P. Meyer of Medicine Hat, AB.

Declined

—to Edmonton (Ottewell), AB, Rev. William VanderBeek of New Westminster, BC.

—to Williamsburg, ON, Rev. B.B. Bakker of Stratford, ON.

Classis Quinte meets May 12 at 9:30 a.m. in the Bethany church of Bloomfield, ON. All matters for the agenda should be in the hands of the stated clerk on April 6.

What should Christian schools render unto Caesar?



Dear Sir:

Much could be said and written in response to the front-page article, "Christian witness through tax deductions" by William Grin, the president of the Ontario Alliance of Christian Schools (Feb. 13, 1981). I would like to voice some concerns which I hope the Alliance and all Christian education supporters will carefully consider, especially since, as Mr. Grin puts it, "Revenue Canada has thrown the ball into our court."

According to Mr. Grin's article and his open letter to its member schools, the Alliance has reached an agreement with Revenue Canada on how treasurers may issue receipts to parents for charitable donations to Christian schools. This "definite agreement" and "understanding" is said to be a "clear improvement" in the Alliance's relationship with the federal Government. Mr. Grin writes that the new agreement "will be beneficial to our schools" and that "we are concretely and practically promoting the Kingdom of God and the honour of Christ's Name in education in Canada."

If the agreement is indeed a just one, then there is every reason to be thankful. Then, the Alliance deserves our whole-hearted support as a service organization when it deals with Revenue Canada regarding taxation policies involving basic principles of public justice. However, before such support is forthcoming, the Alliance's Board of Directors should clarify its position with the Government. Here are some suggestions, questions, and comments offered out of concern for the coming of educational justice.

First, the Alliance should publish in full its official agreement with Revenue Canada so that all Christian education supporters may know what is "definite" and why it is a "clear improvement." Maybe the complete text of the agreement can be printed in *Calvinist Contact* together with an Alliance commentary explaining its legitimacy and application.

Second, The Alliance should elaborate why "Revenue Canada maintained that breaking down the whole curriculum into Formative and Supportive sections is not a workable way of interpreting the Department's policies on the subject of 'the teaching of religion' and why the Alliance thought it was (is?). Many are under the impression that this was part of an earlier Alliance agreement with Revenue Canada.

Third, the Alliance should explain why Revenue Canada and the Alliance agree that "the method of calculating the amount for the deduction of a 'non-academic and religious' part of the program is to be based on allocations by subjects derived from a review of the official timetable of the

school."

Fourth, the Alliance should tell us on what basis it agreed to what I perceive to be basically Revenue Canada's understanding of "religion" namely (to quote Mr. Grin's letter): "That 'religious and non-academic instruction' in schools operating in a dual capacity be defined as the teaching of those subjects which relate directly to:

i. instruction in, and the interpretation of the sacred writings,

ii. instruction in church history,

iii. time spent in religious worship, chapel exercises or devotions,

iv. catechetical instruction and missions,

v. instruction in and practice of church music,

vi. any other course, which because of its religious direction or content is not recognized for credit by provincial education authorities."

Fifth, the Alliance should clarify its stand regarding Revenue Canada's position to the effect "that academic education is a benefit to the parents while the teaching of religion is not."

The Alliance quite rightly observes that "from a philosophic point of view this is not an ideal position." However, then the Alliance states that it is "the most equitable for all the schools in Canada possible at this time" and "it is definitely true that the identification of a part of the school program for the purpose of allowing a deduction for 'religious and non-academic instruction' . . . is possible and simple."

The Alliance makes this comment in connection with one of the Government's reported criteria that "a particular (religious) component of a program which is qualifying for deduction status must be easily identifiable and the percentage must be computable on the basis of easily observable facts."

There is widespread agreement, also beyond the Christian community, that people's different perspectives on life and philosophies of education are not "computable on the basis of easily observable facts." Why should Alliance schools and others have to give in to Revenue Canada's secular, fact-oriented perspective and philosophy in order to facilitate the implementation of a tax policy that is discriminatory to begin with? What responsibility is it of ours to make things simple for Revenue Canada when it made the rules complicated in the first place?

Full clarification of this basic point is necessary, especially:

Since, according to the Alliance, "the basic intent" of Revenue Canada's position regarding the meaning of

'religious and non-academic instruction' will still be not to allow the total amount of a parental payment to be deductible for income tax purposes, and;

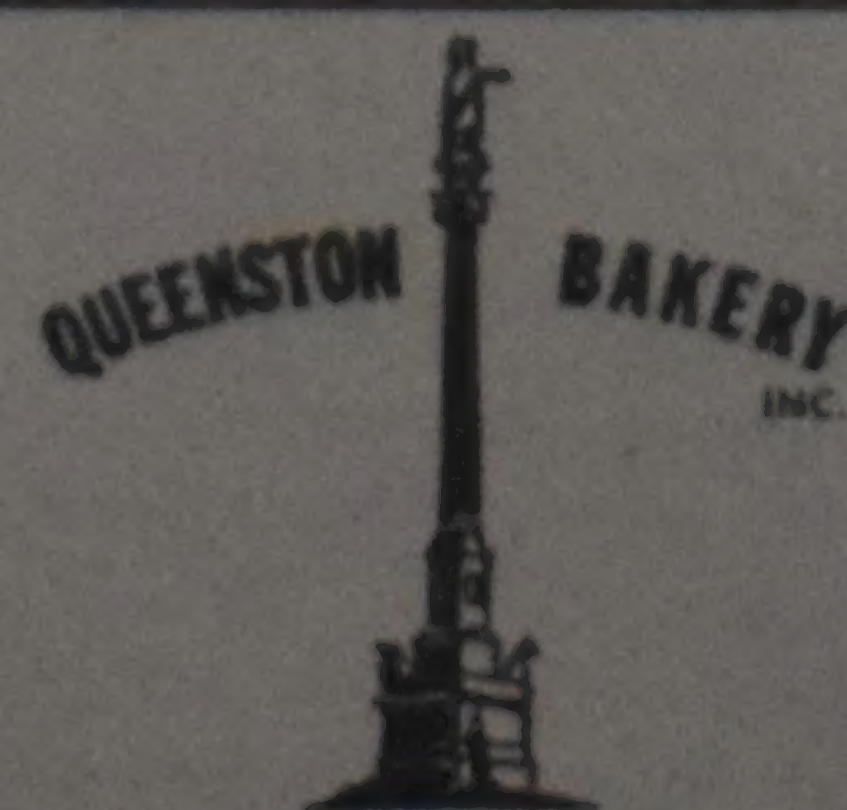
Since the Alliance, on behalf of all of us, will "formulate several proposals as to how to get national equity and a measure of justice" into a new tax circular that will become effective for the tax year 1982. Before the Alliance presents these proposals to the Government, it would be helpful if the member-schools and their supporters had a chance to consider and decide on the Alliance's fundamental views and ultimate goals.

Sixth, the Alliance reports a "basic change" in its position: "whereas before we were in a position of short-term confrontation, we have now adopted a long-range planning and consultation policy." Does this "basic change" imply that the Alliance will not pursue the injustice of Revenue Canada's narrow interpretations of "religion" in the context of the relevant sections of *The Income Tax Act* via a once-and-for-all Supreme Court action aimed at securing full-fledged justice for all alternative and independent school supporters alike? If so, why?

To prevent possible misunderstanding, I am not suggesting that any of us should resort to "the various ingenious schemes" that may have been devised to avoid paying taxes. However, I am urging the Alliance and the alternative and independent school movement to explore together, every possible avenue to see to it that the federal and Ontario governments do justice to all and discriminate against none. That's a challenging responsibility indeed!

If the Alliance board and staff do seek a show of unity in action and a "Christian witness through tax deductions," then they should immediately take steps that encourage the full cooperation of all concerned and that prevent the kind of *fait accompli* and ultimatum with which many now feel confronted.

Gerald Vandezande,
Agincourt, ON



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You AND your mind

by Wally Goossen

So often we want to do big things for God and yet we find it difficult to manage our own lives. The nervous patient especially, is prone to wanting to do big things to make up for a sense of failure. The nervous person would like to be exceptional rather than average.

Averageness is the answer to this tendency to want to do big things. A good average means we take care of our daily duties doing the things we are able to do. For the mental patient, especially, it is difficult to accept being average. He wants to be exceptional but feels he isn't even average. And so he sets himself impossible goals. God is quite happy if we do little things for Him.

We all have trouble accepting ourselves. Most people have to struggle to accept themselves as worthwhile persons. The only way we can accept ourselves and accurately gauge our worth is to realize how much God loves us.

Sometimes these seem only like trite words. "God loves you" sounds so religious. Of course He does, we know

that. But the truth is that many of us do not know this at gut-level. Often we don't really know what love is. We take our families and friends for granted and don't really work at loving them. It is because we find it difficult to love people that we find it hard to love God and believe in His love for us.

If you would try to love God more, make loving people your objective. Make it an active love. Do little things for friends and family that you normally don't do. Next time you think of Sam across town, give him a telephone call. He might be lonely.

Shovel the sidewalk for the man next door who is in his seventies. Go shopping with your wife and show an interest in the cost of food which probably concerns her a great deal.

As you do these things you will find a warm glow coming into your heart and you will feel love toward the people you are helping and you will feel love for yourself and perhaps even for God.

At first, this may not happen. It may be weeks or months before that warm feeling comes upon you. But keep trying and keep doing things for others and you will soon see results.

Tilly was quite an intellectual. She had been told that often by teachers and friends. She was proud to have a well-reasoned opinion on almost every subject and was not shy about sharing her opinions with others. This, however, got her into a lot of trouble. She found herself often correcting others, claiming that her opinion was right and theirs was not. This of course, caused resentment toward her since others felt put down by her.

Finally, Tilly started going to Recovery where she learned that in some things there is no right or wrong and that it was often a case of opinion. Thus her imagined correctness on many issues was only imagined.

One Saturday evening she went to a party and got into a discussion. Her host ventured an opinion on the state of the country's economy. She was just about to say something when she remembered her Recovery training and stopped herself.

To the surprise of everyone, she just smiled and listened. She could see that the others were grateful that she hadn't interrupted her host. She was now group-minded, minding the well-being of the group rather than just herself.

If you are a nervous patient you may have fallen into the habit of sleeping through the day and not getting up until supper. I know from experience what a harmful habit this is. It is similar to sticking your head in the sand and ignoring the world around you.

It is comfortable at first but it makes things around you seem unreal as you walk about in a semi-conscious daze. The problem then is to adjust to the normal flow of life which can be difficult. It can be difficult to get ordinary, everyday things done because you have gotten into the comfortable habit of putting things off.

But there is a price you pay for the comfort. Sleeping all day can eventually give you symptoms including physical ones which are hard to put up with. You become soft and lackadaisical, find it hard to concentrate and generally feel like you belong in a cocoon or a nice soft bed.

If sleeping in is a problem for you, make a determined effort, perhaps with the help of someone else, to get up for breakfast in the morning and stay up.

PASTORAL COUNSELING

Attitudes towards unpleasant situations

By Rev. Ralph Heynen

Jonah was called to preach in Ninevah. He knew very well what he had to do, but he had no wish to do it. So he said: "I won't do it! I won't go!" He boarded a ship for Tarshish — as far from Ninevah as he could get. But the story of his three day experience in the belly of the whale shows that no man can escape facing what he would rather not do.

Many of us revolt against the unpleasant things in life, in one way or another. We hear the voice of God speaking to us through our conscience and yet we say: "I don't want to." We have been enlightened by the Word of God and by the training of our parents, but we try to get out of doing what we know we must.

Unhappily, the world is full of men and women who revolt against the demands of necessity. They revolt against the discipline of marriage. They strike out against that which they regard as tyranny of responsibility, that of running a home, raising a family, bringing up children. Stories of infidelity fill the newspapers. The fact is that infidelity is merely one of the symbols of the revolt against doing the things that we don't really want to do or against facing unpleasant situations.

People who rebel don't really find peace within themselves. If we do what we know we shouldn't, we're going to be at war with ourselves. This is true in our daily work also; the way we go about our work shows the kind of people we are and the depth of our being. Especially when we face unpleasant tasks — from which we would like to escape. In all professions there are things that are not pleasant. The businessman, the professional man, the secretary, the truck driver, the mother in the home, the minister in the church, all come face to face with certain things that they would rather not do.

And so we rebel. We don't have to face the task, we tire of the routine duty, maybe we never learned this in childhood — we never learned to face things we didn't like to do. Whenever there was an unpleasant task, Dad or Mother took the burden and allowed the children to get away with doing only what they wanted to do. But when these young people grow to adulthood and face life, they will have certain unpleasant tasks, and they can't always run to Dad and Mother. This constitutes a real challenge for teachers in the classroom. This accounts for a lot of absenteeism in jobs and industry. There are people out there who don't really face up to life as it is. They turn away from responsibility and resent unpleasant tasks.

This is another attitude that people have — resentfulness. They have to work very hard, and they constantly have a resentful attitude. They're forever looking across the fence where the grass seems to be greener. We see a lot of this today with the strikes that are going on. These people are striking because they feel they're not getting enough money and there is resentfulness against authority. They feel that the only thing they can do is to go on strike. The result of it is antagonism — the school board and the community on one hand and the teachers on the other. They stand against one another with a spirit of resentment and rebellion. It's not a healthy way, but it's the kind of thing people do to get away from the unpleasant things in life.

Resentment often leads to anger and it leads people away from good principles. There are those who are trying to support their families with an inadequate income and they bitterly resent this difficulty. They fret and complain wherever they go. It's not difficult to understand this feeling, but this

is not real, creative living.

Consider Handel, who wrote the Messiah under very difficult circumstances. His biographer tells us: "His health and his fortune had reached the lowest ebb; his right side had become paralyzed; his money was all gone, his creditors seized upon him and threatened him with imprisonment. For a brief time he was tempted to get up and run away, but he sat down and he composed the greatest of all of his inspirations, the epic Messiah. And let it be noted that the Hallelujah chorus never could have come from a resentful, bitter soul. It came from a mind that could say: 'I delight to do thy will, O my God; yea, thy law is within my heart.'"

He could have had self-pity or sadness. But here was a man who was able to face the unpleasant things in life and rise above them. Wherever you turn you will find people whose dreams have turned into disappointments and they're not happy; they're unpleasant to be with. They're often unreasonable in their demands. They say what a terrible world this is.

Mark Twain wrote about Huckleberry Finn and Huck had a way of getting himself into trouble. He said: "What's the use of learning to do right when it's so troublesome... and it ain't no trouble to do wrong!" So he reckoned he would do whatever came handiest, and the whole book deals with the escapades he had.

This is a picture of our generation, too! People do what comes handiest. It shows how we face up to life's unpleasant situations. We need a higher motivation so that we can be inspired to face up to life with courage — even to face its difficult experiences. This gives great peace and contentment.

I know a man who worked hard for many years so that he could enjoy his favourite hobby — travel. I know of others who worked at an education in

order to reach a certain profession. These years of toil and struggle were really happy ones because they had a goal in mind. Working to have a good home and a happy family is an important goal. And we should work for the advancement of the kingdom of God — the growth of the church, and the spreading of the gospel. Some of these tasks are not easy; witnessing for Christ is not always pleasant. But we need to have ideals, and be willing to work to reach them.

A man wrote a book a few years ago: "How to Make a Million Dollars." He sold three million copies in two years time. People are always reaching for something. Most of the people who read that book didn't make a million dollars, but something drove them on. I suggest you find loftier goals than the desire for money. That can only lead to inner turmoil and struggle, tension and hopelessness.

Life can be a lot of fun, even when facing unpleasant tasks. But we must do it, realizing that God calls us to live this way, not to compromise, not to rebel, but to accept what comes from the hand of a loving Father, knowing that it ultimately will lead to our own spiritual good. We trust that you can do that — it's important to learn to live that way. Life has many frustrating experiences, but as Christians we can face them.

THOUGHT FOR THE WEEK:

Money, or the love of it, can hide the face of God. But we can also use our money to honour Him. It's not how much you have, but what you are that counts. A man's life consisteth not in the abundance of the things which he possesses, says our Lord. How true that is!

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



137. The King's courtiers shuddered. How dare this man laugh at their King! It was horrendous! No one understood what was happening. But it was disgraceful! Shocking!

The King heard the baker, that scoundrel, roaring with laughter. He saw the man's belly shaking and tears running down his cheeks. For a few moments he stared at the laughing baker in stunned amazement. He was baffled. Why was the scoundrel laughing so uproariously? And how dare he? It was unheard of!

Suddenly he thundered, "Silence! SILENCE! How dare you laugh at me!"

138. But Baker Bumble couldn't stop.

The King swung his other leg out of bed. He drew himself up in front of the baker, quivering with rage. He shook his fists in the baker's red face.

"Silence, I said, I'll teach you to laugh at the great, the mighty King of the North! I'll —"

"No, no — ha-ha! — Yes, your — ha-ha-ha! — Majesty. But — ha-ha-ha! — it's so funny! Now I — ha-ha! — understand. An exploding bun! Ha-ha-ha!"

"Your Majesty," cried one of the chamberlains lifting his fists to strike down the laughing baker. "Shall I, your Majesty?"



139. But when the King saw the angry chamberlain threateningly holding his fists over Bumble's head while the baker went on laughing, he thought, "Something very extraordinary must have happened. I must find out what."

"No," commanded the King, "don't hurt him — yet. First let him explain."

The chamberlain lowered his fists.

"Speak up, scoundrel, what are you laughing about?"

"Oh, your Majesty, I'm sorry — ha-ha! — honest, I can't help it. But there's no need to fear. You weren't poisoned at all. It was — ha-ha! — it was only popping powder."

140. "Popping powder? Popping powder?" growled the King. "But isn't it bad enough that I was frightened out of my wits and knocked over backwards and made a laughingstock in front of all my subjects? What about it, you ungrateful clown? Why did you do it?"

The King still thought that the man before him was the same one who had brought him the buns in the royal hall.

"Speak up! How did you get out of the dungeon?"

Baker Bumble bit his lip to stop laughing. He started to tell the King what had happened. But where should he begin? It was such a long story. And laughter kept bubbling up inside him.



141. "But your Majesty," Bumble began again, "that wasn't me. Honest. I'm innocent!"

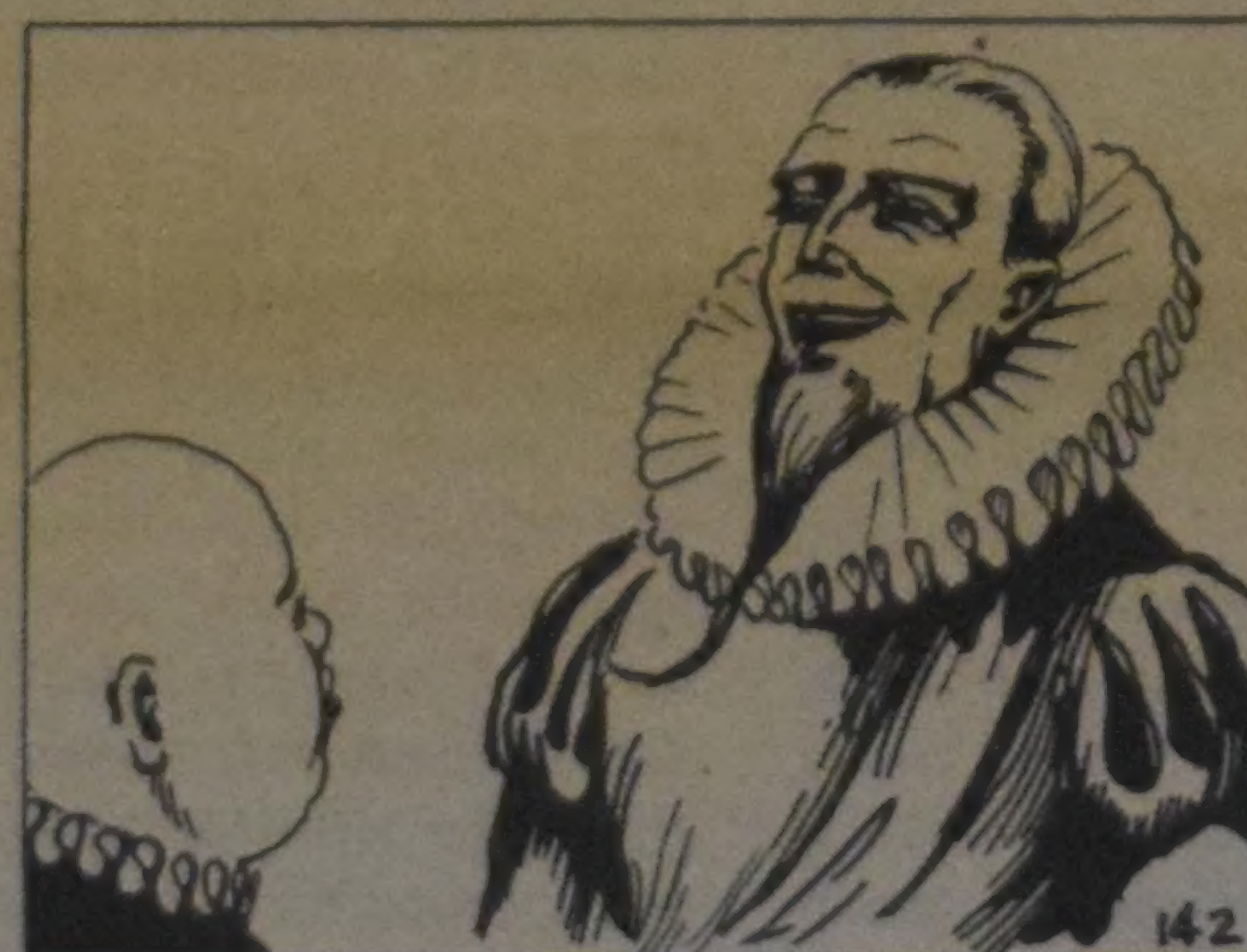
"Innocent? Aren't you Baker Bumble from the Southern Kingdom, and isn't your wife that finicky woman who goes around straightening things?"

"Yes, your Majesty, but I didn't make any raisin buns for you. Not a one. I only prepared potions — seven of them."

"You fixed those potions?" asked the King, astonished. "How come? Are you the joker that made that potion for the woman who hated cats and for the shoemaker who threw shoes and for all the others? And who cured them of their bad tempers? Was that you?"

142. Then it was Baker Bumble's turn to look astonished. "I don't know, your Majesty. I had no idea who those potions were for. I'm no doctor, but everyone here in the palace insisted that I was. And they also said my ears would be notched if I didn't prepare those seven potions. I was terrified. So I mixed a little salt, sugar, vinegar, mustard and some other stuff together in water —"

"Ha-ha-ha!" It was the King who was laughing this time. "Ha-ha-ha! It was great medicine!" He remembered the sour smiles of the seven bad-tempered tasters and how hard they had tried to pretend that they had been instantly cured. It had been hilarious. Just thinking about it made him laugh. "Ha-ha-ha!"



143. "Let him go," commanded the King. With the laughter the sun had suddenly broken through the threatening clouds of the King's dark mood.

"Then tell me, Baker Bumble, if you didn't make that exploding bun, who did?"

"Oh, your Majesty — ha-ha-ha! — an exploding bun! Pardon me for laughing, but it worked out perfectly."

"Perfectly? What do you mean, perfectly?" Dark clouds again began to gather on the King's brow.

"Yes, your Majesety — oh, not for you, of course, but for that . . . that —"

"Yes, go ahead, for whom?"

"For that evil doctor."

144. "Evil doctor? Whom do you mean?"

"You don't know what an underhanded trickster he is, your Majesty. That shameless shyster stole all our things. He's supposed to be a miracle doctor, but now he's passing himself off as a baker. But he doesn't look a bit like one; he's a skinny scarecrow with a hook nose and beady eyes."

"But — ha-ha-ha! — he put far too much popping powder in the buns. Then they crack with too much flavor. And if they don't, they become like little balloons. When you bite into them, they pop. I outfoxed that swindler. I gathered popping powder from the wild Firecracker Poppy in the woods, and —"



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TRADITIONAL FAMILY BAKING

Popular Music

People

James Ward reaches out

by Joanne Fayer Koopmans



James Ward

He has signed a contract with Lamb and Lion, a Christian record company, going into a broader range of audiences as a result. His purpose: to help people identify their feelings and give them hope, or rather, find hope in their experience.

would then make a patron's decision to support my artistic efforts, so that I could go traipsing around to all these churches and Christian colleges, staying right safely within the confines of reformedism and presenting "Christian" music.

The opportunities I have had just through having a contract with a national record company have been incredible! Last month I played at Exit-Inn in Nashville, and Bobby Goldsboro, who's a writer with House of Gold (a very prestigious establishment in Nashville) we played and had a full house. They were all industry people. Tell me if a patron from Iowa or Wisconsin or some place could provide those same opportunities. I think we stare at our navels too much.

CC: Your contract with the national recording company landed you this job?

Ward: Yes, I would never have gotten it. My manager, Hans Altena, and I try for these things, and we have routes we can go; so does Lamb and Lion Records. Every Christian musician I've run into is toying with the idea of going commercial. They don't have an ideology, just a feeling to reach the lost, or they do it out of frustration — they're so sick of playing for Christians. The issue with them is: let's be superficial Christians and say, "Jesus, Jesus, Jesus, He's the only one I know," or let's be superficial secularists and sing, "Joanie, Joanie, Joanie, she's the only one I know."

CC: Do people not get tired of this superficiality? Will they not look for something else?

Ward: That's what they're buying now. But I'm playing my cards that the future is in the lyrics. The technology is there, the quality is there, the record companies are. We have to expose people more to the variety — rock, soul, jazz artists — because people have certain key figures they identify with, like Pat Boone, Anita Bryant, Johnny Cash. There are a lot of other Christians in music and they're not all superficial, and the future of Christians in this field will grow.

CC: Because of the meaningfulness of the lyrics?

Ward: They will become tired of the superficiality. Look at how the Christian community has grown into political and social concerns!

CC: Do you see this happening in 10 years, 12 years?

Ward: I think it will happen for me, very much sooner than that, probably in the next couple of years. I am an ambassador of another way to do it! Hans Altena and I are reaching outside of our own cultural circumstances. We feel the challenge of another way of thinking. I'm trying to help people see that we've got to reach outside of ourselves, for cultural reasons, for

reasons of our Christian faith — to become acquainted with other kinds of believers is essential.

CC: You have a lot of hope!

Ward: Yes, I do. It's not natural, but it's important. There's a pessimistic strain in Reformed churches — very skeptical, frustrated, cynical; I gain through my profession a lot of affirmation, the importance of it. We've got it bad — we so easily put ourselves down!

CC: Have you decided to follow the 'national' or commercial route because you don't find enough support in the Christian community or because going out is important to you?

Ward: I don't think I could make a living performing for Christian communities. I'm playing now for brand new audiences — Australia, England, Rotterdam.

CC: This comes through Lamb and Lion then?

Ward: Yes, because of record distribution through other countries. For instance, the people in Nashville that are responding now to my songs really like it, and they can't put their finger on it. Now, I can! They like reality, they like scriptural content, and some other things in my music that are there because of my heritage. I was inspired by Seerveld's book (*Calvin Seerveld, A Christian Critique of Art and Literature*) to consider the arts as an option. Up to that point, church-related work was to be preferred. To become an artist was an exciting idea, and I entered that profession philosophically, although I knew I could do it, too.

CC: You describe yourself as a "jazz-rock gospel artist." That's quite a comprehensive style — could you explain why you have blended all these styles together into one description?

Ward: Yes, those are all stylistic influences. If you call me a jazz artist, people come out to hear Bebop. I can't play Bebop. If people come out to hear rock music and hear influences of jazz, they say, "Well, I like it, but it's not my kind of music." If you're termed as a jazz-rock artist, people come expecting to hear about the birds and the bees, and when you proclaim the kingdom, they become upset. It's unfortunate — you'd like to have an identity just as yourself.

CC: Are your roots, your involvement with blacks, the reason for your jazz influences?

Ward: Partially. The context I was in with blacks was in the south; there they are much less initiated into jazz, and more gospel oriented, and just plain soul. When I left the south to join Elan in the Pittsburgh area, I got my baptism into jazz, and this all through improvisation. I had known all about the more

traditional jazz before, but my interest in it has increased, through Elan. (James used to play and sing with a jazz band called Elan in Pennsylvania). I like a lot of different kinds of music, and I play a lot of different kinds of music. It's not that what I'm doing is my own vendetta or anything — it's something that I've found that communicates and is effective. In five or ten years that might change. For now it's working, and I think it's important. That's why I favour the jazz content, used carefully.

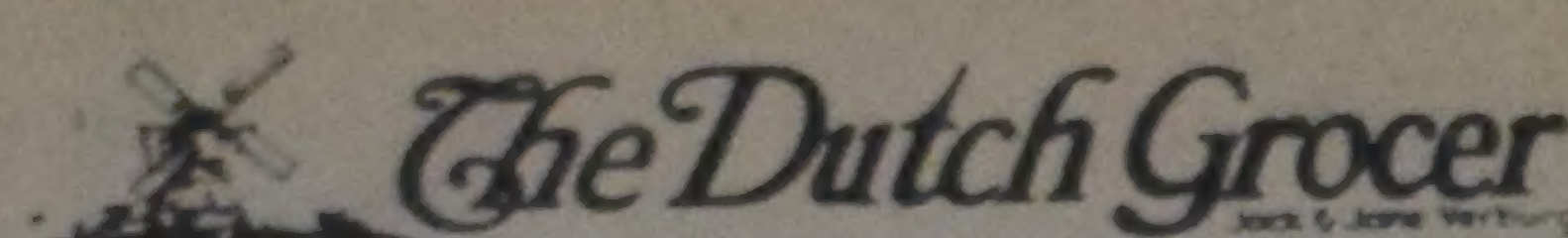
CC: You want the freedom to use it, but not too much. Does this freedom correspond to that freedom in lyrics you spoke of earlier; the freedom to express a faith which is broader than many would allow you, to include things some wouldn't consider Christian topics?

Ward: Yes, you temper the content of your lyrics to reach many different people. You need a 'hook' for the broadest audience. However, people will accept concepts that are perhaps a new or different way of looking at things within the lyrics. For instance, some Baptists I've played for just love my song *Consider the Lilies*, which mentions 'covenant children,' even though theologically they don't accept this idea.

For a long time I've been listening to contemporary Christian music and missing the elements of my faith that are familiar to me, and you'll even hear things that are blatantly, theologically different. I believe God is too big for any of us to understand; some of us emphasize one aspect of God, others see another side. He can be all those things. We continuously try to make Him a flat map rather than a spherical one. On a spherical map focused on the U.S., Europe is very small — U.S. is right here, Europe and Africa are off to the side, just little slivers because it's a round map. But if you focus it on Africa, the U.S. is just a little sliver. They still exist; they're dimensional.

CC: What is your reaction to the conversion to Christianity of other music leaders, eg. Bob Dylan, Bruce Cockburn?

Ward: I want to make it very clear that as Christian musicians we're all very thankful for the growth we see in the acceptance of Christian music. And people are drawing new people into our world — Bob Dylan, Paul Stookey. It's very exciting that God allows us to be involved in that kind of task. This brings to me a dynamic excitement and joy that helps remove that skepticism, that hardened character of Christianity that I think so many of us learn to expect. We just expect our faith to be dull! That's why in my work I find excitement in presenting, proclaiming, telling.



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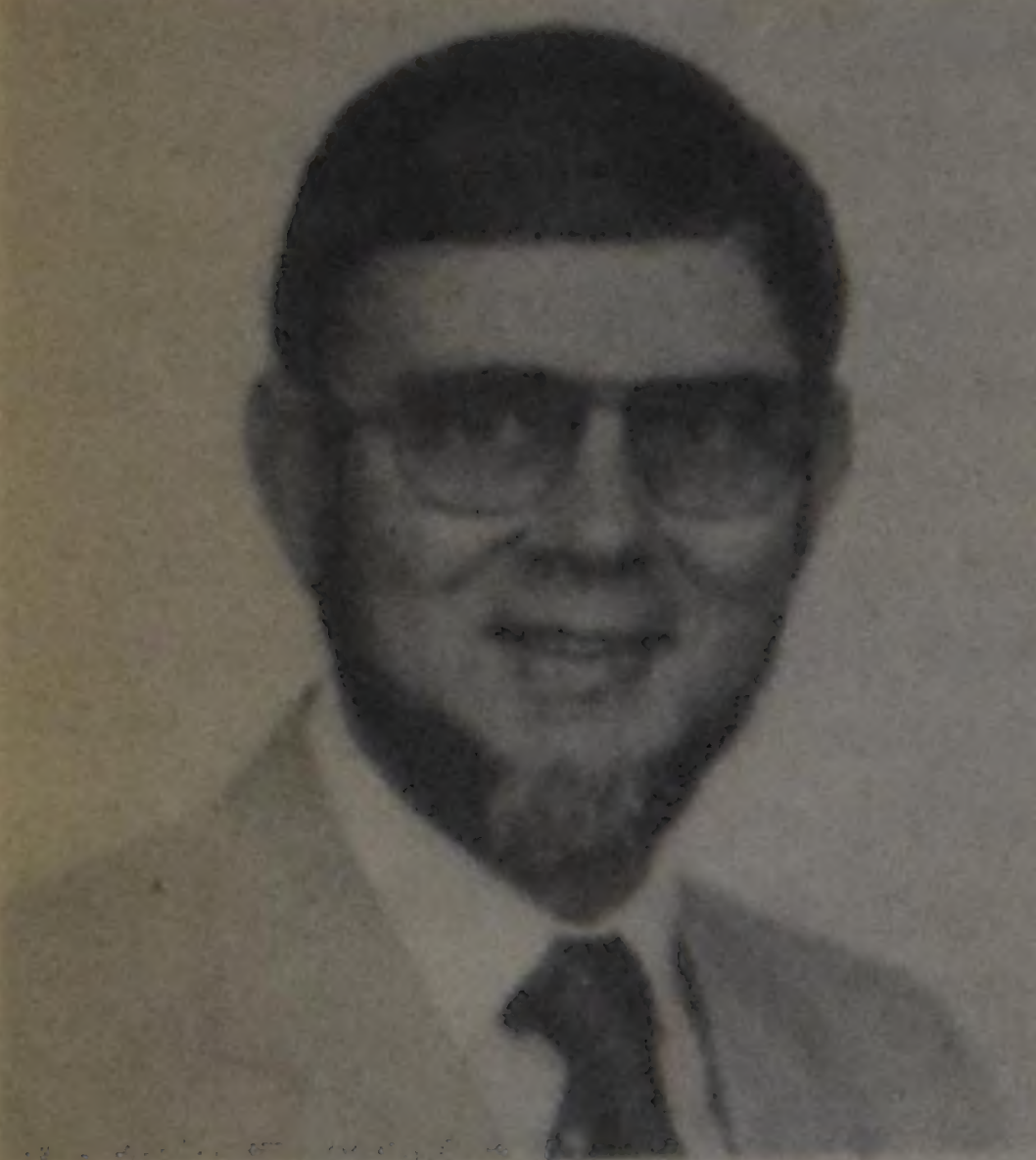
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OACS appoints education coordinator



Mr. John Stronks

The board of directors of the Ontario Alliance of Christian Schools is pleased to announce the appointment of Mr. John Stronks, principal of the

Calvin Memorial Christian School in St. Catharines, as education coordinator for the Alliance. The appointment gives Mr. Stronks the responsibility for developing a new and expanded educational service for the 60 elementary schools in the OACS, according to executive director Adrian Guldemond.

The decision to commence the program was approved by the membership last year and is envisioned to be part of the Alliance's task to "encourage quality Christian education in the schools."

The program, to start in September, will provide consulting

services to education committees and principals. More specifically, the focus will be on school program coordination and development; workshops; school visits upon request; and dissemination of information pertinent to contemporary educational needs, issues and learning materials.

Well known to the boards and educators, Mr. Stronks has

served as teacher and principal in Hamilton, Dundas and St. Catharines. He has studied at Calvin College, McMaster University and received the Master of Educational Administration degree from the University of Toronto.

There are a total of 77 school societies associated with the Ontario Alliance with a combined enrolment of about

10,000 students.

The Alliance board is thankful that the membership has been expanding steadily since the first Christian schools were started in the early fifties. Hence the Alliance has been working hard to expand its service in keeping with the growth of the organization and the expressed needs of the member societies.

Wolters in Edmonton


by Dr. Harry Cook

Dr. Al Wolters of the Institute for Christian Studies in Toronto, visited Edmonton on February 6 and 7. Wolters' first public lecture was on the topic "Ghosts in your Bible reading" on February 6. He explained how Greek philosophical attitudes have persisted to this day and often keep us from a wholistic understanding of the Bible's message and of ourselves. The meeting was well attended, and a good discussion followed the speech.

Saturday's meeting, of a more theoretical nature, was a panel discussion between Dr. Wolters, Dr. Peter Schouls from the University of Alberta philosophy department, and Dr. Russell Savage, phil-

osopher at The King's College. The topic was "The Approach to philosophy and its history." The discussion between the panel members and in response to questions from the audience was lively, highly theoretical at times, and enjoyable. A topic raised by both Savage and Schouls was whether analysis could be isolated from other activities of philosophers. The nature of disagreements among philosophers, and the importance of a starting point was also explored.

The lectures were sponsored by the local AACCS chapter. Wolters continued his speaking tour with visits to other groups in Alberta and British Columbia.



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In a recent assessment, government officials showed a keen appreciation for the work of Talitha Christian Homes in

Cochrane, ON. They really want it to continue. So do we. However we, the house parents, cannot continue to work after this summer. Our older children are reaching the age at which they will be adversely influenced by the Talitha girls. We would like to stay longer, but must leave to give our older children the blessings of a normal home.

The work here must continue. There are many strong parents in the Christian community who could continue it. There are sufficient Christians to be active within the social services at every level — let alone at Talitha! A year or more of service is an exciting blessing, not only for Talitha, but also for the parents who accept the challenge. It is not easy work — nothing worthwhile ever will be.

The Talitha family lives in a large modern country house

along the Genier Road. It is set in a truly bilingual community, quite different from Southern Ontario. Talitha's supporting community of Christians is small but very active. Most of the Board members, being intensely involved in foster care work, identify sympathetically with the work of the group home.

A stone's throw from the home is a tiny airport; three stone's throw away, under magnificent Northern skies, curls blue Lillibelle Lake. Although this is the Arctic watershed, the clear, dry crackling air is invigorating both in hot and cold times. All this difference is found only a woody day's travel up Highway #11.

The girls rise at 7 a.m. to do their rooms and prepare themselves for 7:20 breakfast. They do the breakfast clean-up and are picked up at 8:20 for school. The house parents then make

reports to the supporting agencies, run errands, visit agencies spread from North Bay in the south, to Hearst in the west, and rest. At 4:10 the school bus is heard. From then until 10 p.m. lights-out, is a very busy time — prime time. Meals, clean-up chores, study hour, sports, crafts, personal and group problems — excitement galore!

Crises — note well, crises, and not merely crisis — plenty of them to challenge any two! There will be runaways, policemen and court cases. But you have noticed that the Bible is not filled with calm, bungalow lives. God calls us to live fully and to accept that all crises take place deep inside the curve of God's hands.

Many practical guides for running the home have been written out of the frustrations and triumphs of daily experiences. Detailed descriptions of

chores: fair division of labour summaries; clear methods of tying attitudes and goal-setting to allowances and privileges. Case records are filed in logical, easily written and readily accessible fashion. More philosophical material is also on file: defence of the Christian character of the home; *raison d'être* of the home.

Through it all the girls become acquainted with the practice of the fruits of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. Allow God to move you to grow more acquainted with the Spirit along Genier Road. It's a good occupation because God will secure it.

John Pouli, House father,
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Educational freedom and the Ontario election

by R.E. Vander Vennen

Dr. Vander Vennen is executive director of the AACS.

The March 19 election in Ontario holds important implications for the Institute for Christian Studies in Toronto

because the public legal status of the Institute is still up in the air.

At the start of its last session the previous Legislature introduced a bill to regulate the granting of college and university degrees. Introduced on March 13, 1980, it became

known as Bill 4. That bill would have made it illegal for an institution to grant degrees unless it had a charter granted by the Legislature or it became an affiliated part of an existing chartered university. For many years the government has had the policy of not granting any

new degree charters, a fact of which the government had informed the Institute in writing as early as 1975.

Bill 4 threatened the freedom of many existing schools to give degrees, including seminaries and Bible colleges operated by evangelical Christians. Therefore, Bill 4 quickly became controversial, much to the surprise of the government, which had expected it to slide through the Legislature very quickly. Opposition to Bill 4 from Christian people was a major reason it was not passed.

There were two results of that controversy. One was that the government decided at an early point to change its policy so that Bible colleges and seminaries could grant degrees that clearly showed that the degrees were for "religious" courses and therefore were in a different category from university degrees. The second result is that the government let Bill 4 die without trying to enact it into law. Most likely Bill 4 will be re-introduced into the new legislature, though.

The Institute had the chance to apply for one or more of these "religious" degrees, but decided not to. To accept a religious degree would have been a clear step backward for the Institute, which had been granting the "university" degree of Master of Philosophy since 1975. A "religious" degree would put the Institute in the same class as seminaries and Bible colleges whose degrees are not well accepted at universities in areas outside of theology.

One good result of Bill 4 and the change in government policy is that Reformed Christian people in Ontario were able to get a "religious degree" charter for a new Christian

college to be called Redeemer College. Redeemer College now has the right to grant Bachelor of Christian Studies and Bachelor of Christian Education degrees, and to offer course instruction in the arts and sciences.

The Institute is now preparing a draft charter to submit to the government after the election. This charter will be an application to grant the Master of Philosophy degree. The draft charter will come for approval to the AACS membership in May at the annual membership meeting.

Bill 4 will probably be brought back to the Legislature after the election. The civil service strongly supports the restrictions contained in the bill, and it seems to be favoured by a majority within the Cabinet. Reformed Christian people will look with great interest at the changes the bill will contain as it comes back. Related to that is the question whether the Conservative government will be re-elected and, if so, whether it will have a majority or not.

Bill 4 contains clear restrictions on the freedom of people in Ontario to operate post secondary schools that give generally accepted degrees. The government and its universities have made a move to control all university-level education, except for that which is offered by Bible colleges and seminaries. That move should be opposed by Reformed Christian people who accept the idea of sphere sovereignty and who understand that all education has a religious basis, whether Christian or not, and whether that basis is admitted or not.

In the current election, Ontario people should be

Continued on page 12.

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There is a need for Redeemer College

by Dick Pierik

Rev. Pierik is campus chaplain at University of Toronto.

Take a walk on the University of Toronto campus and you get the feeling you are walking down Church History's memory lane. Not only do the buildings unmistakably remind you of places of worship, their names remove all doubt that it was the Church that built them: St. Michael's College, Knox College, St. Basil's College, King's College, Trinity College, Immanuel College, Wycliffe College, and a few more like that.

The Church obviously played a most significant role in the history of university education in Canada. King's College, for instance, cornerstone of the University of Toronto, was founded by royal charter in 1827 under the auspices of the Church of England. Denominational rivalry (unfortunately) soon produced other church-related colleges, sponsored by Methodists, Presbyterians, Anglicans, and Catholics. To this very day these colleges form the building blocks of the University of Toronto.

Those in the know tell us that the half dozen beautiful college chapels on the campus were once filled to capacity with worshipping students during Sunday services. In 1912 the University itself published a hymn book for its own use, and a Christian mood prevailed in the halls of learning.

But all that is ancient history now. The hymn books have disappeared. The chapels have become ecclesiastical white elephants. Secular religion has replaced the Christian faith. And when recently I was asked to lead a noon-hour chapel service at Hart House the only two students who showed up were looking for directions (the other kind).

Whatever happened to the Church's leading role in higher education?

REDEEMER COLLEGE

As we welcome Redeemer College into the Canadian educational marketplace, we do so in the face of some tough questions. Dare we expect to succeed where others failed? Is there really a distinct Christian scholarship that warrants setting up Christian colleges? Might we better invest our educational dollars in food for the hungry? In an age of ecumenicity should we found a Reformed College? No doubt the founders of Redeemer College considered all these aspects, directly or indirectly, and then went to work on a Christian college. No one should summarily dismiss the questions, but I am with the founders of Redeemer College.

THE STUDENT WORLD

One reason why Christians

should be seriously involved in higher education is the student population. There are roughly ten million students attending North American institutions of higher learning. Every five or six years that number is completely replaced by a new crop as the first enter the job market.

Studies analyzing the student population are anything but positive. Dr. Al Evans, psychologist and chaplain at the University of Waterloo, recently told a group of 40 campus chaplains (including five Christian Reformed) that the general student population suffers from an alarming sense of hopelessness, lack of direction and confusion. As many as 78 percent of all U.S. students experience serious depression at least once during their school year, 25 percent at any one time, so we were told.

Dr. Evans characterized the students of the fifties, sixties, and seventies as the "we" generation; open, outgoing, sharing, socially concerned, involved, ecumenical, spiritual. In stark contrast he dubbed the students of the eighties as the "me" generation, closed, self-centred, uninvolved, socially apathetic, extremely competitive, escapist, secular.

The speaker predicted increasing violence on campus in the eighties, including violence to self. (Already some 5,000 students a year on U.S. campuses take their lives, a much higher percentage than among the non-student group of the same age.)

Generalizations about the student population are precarious business, of course. Did the speaker draw his conclusions too much on the basis of the troubled students that regularly come to his office for help, forgetting the great majority who don't need his help? Some of us felt that his picture of "the average student" did not match ours. Could that be because we deal mostly with Christian students who, with strong home and social backgrounds, prove generally more stable, a feather in the hat of the Christian community? Possible. Nevertheless, Dr. Evans' observations fairly represent those of other surveys.

We must be careful in drawing conclusions in the light of all this information. Even when we assume that the picture we are given is fairly accurate we may not simply conclude that the university is necessarily to blame. Whatever ails students is first of all the result of home and pre-university environment; they bring their problems to the university and then become part of the university statistic, problem and all.

It would be as unwise to glibly assume that a Christian college would automatically provide a better educational and human environment.

THE PUBLIC UNIVERSITY

But universities do affect students, for better or for worse. And universities must be held accountable for what kind of job they do in educating youth. We might say that the university holds a kind of sacred office — recognized or not — responsible to God. Teachers certainly do! Teaching is not entirely unlike preaching; it too consists of making pronouncements about how life is to be lived under the sun. And that is serious business (James 3). Not only preachers become false prophets, teachers also, when they make pronouncements about life that do not echo the wisdom of God.

At that conference we attended, the university itself was scrutinized as well. A counselor from the University of Waterloo stated that increasingly the university was being run like a corporation, in the process becoming less and less capable of treating people like people, faculty and student alike. She put it bluntly: "The university may be a great place for preparing students to become cogs in the corporate wheel; for helping students grow as flesh and blood humans it is the pits."

A faculty member gave as his strong opinion, supported by significant studies, that higher education in North America is in deep trouble, almost totally without a sense of direction. He quoted one angry author who summed up his view of it all in the title of his book: *Malice in Blunderland*. Yet another professor quoted studies indicating that the university is in grave danger of selling its soul to the relentless demands of the sciences and to the employment market at the cost of a solid liberal arts educational program.

And we have not even touched here on the educational perspective that underlies every word spoken in the university classroom. Without probing that question deeply we may generally conclude that: 1. there is not just one, but there are many worldviews operative in university education, 2. the word "secular" best describes the whole ball of wax in the sense that, to university education, either God does not exist or else He does not matter, and 3. whatever the university's perspective, it certainly is not avowedly submissive to Jesus Christ, Maker and Redeemer of the world the university seeks to understand.

A CHRISTIAN COLLEGE THEN?

Modesty is in order when it comes to suggesting that a Christian college will prove to be the effective solution to all the problems secular education causes or leaves unsolved. Christian educators, too, Continued on page 15.

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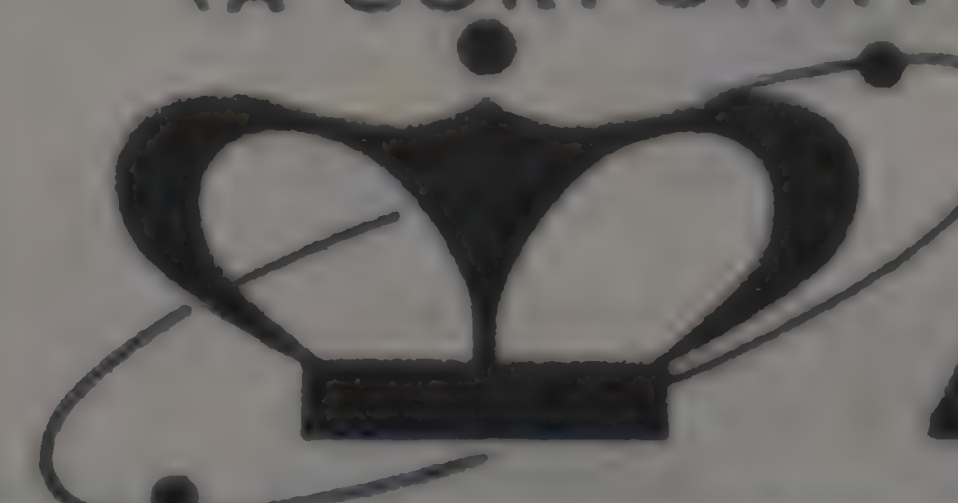
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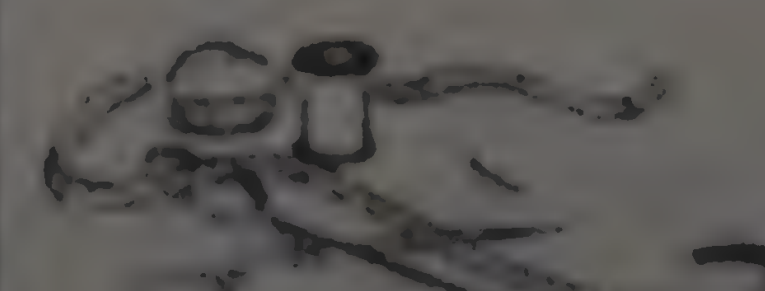
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TIME magazine executive heads Back to God Hour post

Ira R. Slagter, formerly a vice-president of TIME, Inc., recently was appointed executive director of The Back to God Hour, the international broadcast voice of The Christian Reformed Church. In his new administrative position, Slagter will supervise extensive broadcast production operations at The Back to God Hour's International Communications Center in Palos Heights, IL. He will

handle all staff and financial matters necessary to support the organization's nine international language ministries.

Dr. Joel Nederhood, Director of Ministries for The Back to God Hour, recently commented: "Personally, I am glad to welcome Mr. Slagter to The Back to God Hour. I have been looking forward to his appointment ever since we first approached him with the possibility. More than that, I think I can speak for the Christian Re-

formed Church in welcoming to The Back to God Hour a man who has a rich professional background in overseas and domestic media, outstanding administrative skills, and a long record of service within the denomination."

Slagter has become well known in Christian Reformed circles, serving as president of the Trinity Christian College Board, president of the Southwest Christian School Board, president of the Elim Christian School Board, and vice-president of the Christian Reformed Church in North America board.

Born in Evergreen Park, IL, Slagter attended Chicago Christian High School and the University of Chicago, he worked on the atomic pile which, he learned several years later, was the world's first nuclear reactor.

During the Second World War, Slagter served in the U.S. Army as a combat officer in Europe. He was a prisoner of war, released by the Russian Army during the battle for Berlin. He served in Alaska during the Korean War.

Slagter is entering a new administrative position at The Back to God Hour. The Back to God Hour Committee created it in cooperation with the broadcast ministers in order to streamline the increasingly complex administrative/ministerial functions of the organization.

Dr. Joel Nederhood, long-time English language broadcast minister of the Christian Reformed denomination, now holds the title of director of



ministries, and Slagter will fill the corresponding administrative position. The Back to God Hour now views the two positions as equal and complementary, somewhat like the relationship between the publishing and editing divisions within a single publishing house.

Dr. Nederhood noted that Slagter's appointment comes at the time of rapid advancement for The Back to God Hour in many areas. Rev. Henry Bruinooge came to the ministry several months ago as the new minister of follow-up, Rev. Shojiro Ishii was named director of the Japanese language ministry to replace Rev. Bruinooge, and French language minister, Rev. Aaron Kayayan, will be relocating to the Palos Heights office next

summer.

RACOM Associates, an organization which promotes The Back to God Hour, recently purchased a radio station in the Caribbean which is expected to provide an important outlet for Back to God Hour programming. And in an unexpected development last month, WGN Radio and Television, one of the largest commercial broadcast organizations in the United States, opened up a daily television slot for Faith/20 and a prime weekly slot for The Back to God Hour's half-hour radio program.

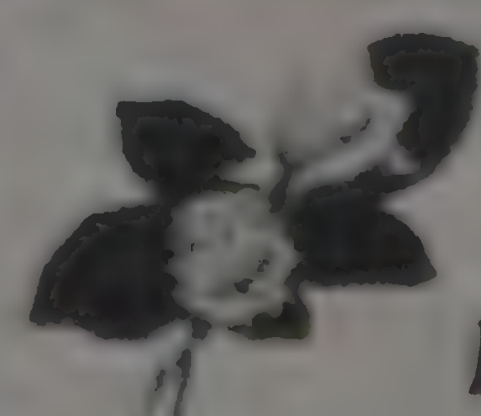
Slagter lives in Palos Heights, IL, with his wife, Evelyn. They have two sons and two daughters and are members of the Palos Heights Christian Reformed Church.

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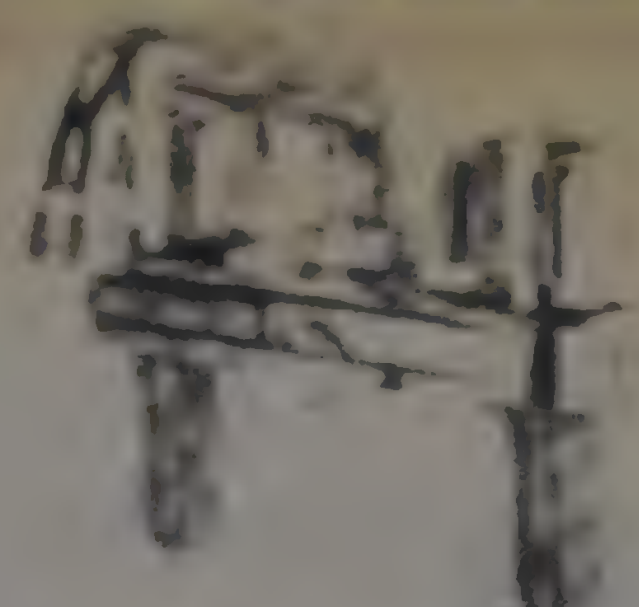
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Educational Freedom

Continued from page 10.

thinking about these issues as they prepare to vote. What are the views of the candidates on freedom of education versus government control? Voters should be sure that all the major candidates know about the issue, are informed of the voter's position, and ask each candidate for his or her position.

This can be done by asking questions at candidates meetings — an especially good

place is the candidates meetings sponsored by members of the Ontario Association of Alternative and Independent Schools (OAAIS) since education issues will be in the foreground — and by letters and phone calls to the candidates' offices. The make-up of the Legislature arises from voter action before and at election day. Our experience shows that citizen action can be effective indeed.

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Reaction to North-South report somewhat favourable

The Parliamentary Task Force on North-South Relations toured various parts of Canada in recent months to hear submissions from groups and individuals concerning North-South Relations.

Outreach Niagara, a Christian social action group in St. Catharines, ON, used its resource personnel to present a brief on the Task Force. The brief was prepared by Mark Charlton, a PhD. candidate on Canada's Food Aid Policy; Stephanie Collins, a former researcher for Outreach; Fred Doornbos, member of the Niagara Politics Group; Syl Gerritsma, chairman of Outreach Niagara; Dick Halverson, chairman of the Niagara Politics Group; Harold Nigh, working for the Mennonite Central Committee; and Ben Vandezande, coordinator of Outreach Niagara.

The presentation was warmly received and highly praised by Task Force vice-chairman Douglas Roche, MP from Edmonton South. The following is the highlights of the presentation.

—The Editor

A quick glance at the list of expert witnesses that have appeared before the Task Force could be enough to make us think twice about commenting on the report. Yet, we are heartened by Willy Brandt's comment, "Development is too important a matter to be left to the experts."

Over a year ago, Doug Roche, addressing non-governmental organizations, said, "Parliament and government need your advice: indeed Canadians need your counsel." We consider these comments an invitation to enter into the dialogue on North-South relations.

◀What is not there

Although this seems a curious point to raise, it is an important start in our evaluation. The report barely touches on three of the largest stumbling blocks to proper development in the Third World: 1) multinational corporations; 2) governments that are unstable and/or don't care for people's needs; 3) the place of the arms trade in continuing oppression.

The fourth and perhaps the most serious flaw is not an "omission"; rather it is the way in which the report deals with economic growth. The problem is well stated: "Economic growth is essential, but who benefits?" The report suggests: "What is required is a new definition of development based on justice and the equitable sharing of benefits both within and between nations."

It stops short of suggesting that the present international order is fundamentally unjust

and in fact, assumes that "the necessary framework for the proper conduct of international relations already exists" (p.14). That is simply not the case.

The rich countries consistently seek their own advantage within their own borders. The "justice" practiced is often condescending because there is little attempt to help countries achieve development most suited to their situation.

Finally, the possessions of the rich nations are closed off to the rightful claims of the poor nations. For instance, rich nations make exclusive claims on raw materials in the very heart of the territory of countries who may badly need these resources for their own development.

If we take the saying, "Give a man something to eat and he has food for a day, teach him to fish and he has food for a lifetime," a step further we must also ensure that people have access to good fishing spots.

The report, in calling for a new definition of development, stops short of identifying any serious problems with our present style of growth.

As the Third World searches for room to carry out the growth it so desperately needs, there is no suggestion that we should substantially change our pattern of "overdevelopment." For example, the section on energy rightly urges appropriate technology and alternate energy sources to fuel the growth needed. But in this case it smacks of taking the splinter out of our brother's eye and leaving the beam in our own. The integral suggestion would be for Canada to embark on a similar program to free up some of our own traditional energy supplies for those who need it most rather than export it to the U.S.A. whose stewardship record is as bad as our own.

The assumption is that we can and should continue our present patterns of economic growth if we and the developing country will mutually benefit from the growth in trade. However, countries in the Third World are rarely able to profit from international trade. In monetary value, their exports usually lag behind those of industrialized countries. At the same time their own economic growth creates a need to import which can't be covered by the profits of the export. Our development help is often used to even out this balance of payments deficit. From this perspective, our development help is the price we pay to stimulate the Third World nations to achieve the growth and exports we consider desirable. A Third World country that looks for growth by means of the world market cannot back out of that choice easily.

◀The report

Several aspects of the report can be affirmed. There are good beginnings made on several important subjects. We would like to underscore these as well as offer constructive criticism on some of the particular recommendations. We will not touch on every page or recommendation but try to cover the highlights.

We support the report's desire to have private organizations help educate the Canadian people on this issue. While we are preoccupied with East-West relations, the more pressing matter of North-South relations begs for understanding and action. We hope as "private organizations" you would support, that we can live up to your confidence in us. The media needs more detailed attention as leaders in this information/education process. Some have rightly suggested a New International Information Order is needed in order to more accurately understand the Third World. Right now, "development news" isn't news — revolution and hostage taking is.

You suggest that "political leadership in the sense of caring for people will be crucial

in the decade ahead." We are struck by the fact, however, that it is in the areas of extensive governmental jurisdiction, that the report offers only skimpy analysis. When it comes to building on the work Non-Governmental Organizations are already doing (i.e.) development assistance, food aid and agricultural assistance the report goes into great detail. We welcome the cooperation suggested by the report. However, we would welcome even greater governmental action on issues that are more directly the responsibility of the government.

We affirm the increase in Official Development Assistance (ODA) to .7 percent by 1990, depending on the kind of aid given. We would have preferred a goal of 1 percent. However, we would stress that it is useless for us to give any ODA if the form of aid is detrimental to the Third World. We are also happy to see the Task Force move somewhat beyond the emphasis of its interim report on self-interest. The increased concern with moral standards has allowed more human concern to be evidenced in our aids than the suggestion that,

"... major adjustments are called for but these must spring from a clear determination in Canada to strengthen and guarantee our own economic future" (Interim Report).

We support your recommendations that the highest concentration of ODA goes to the poorest countries. At the same time we caution against going the route of large showpiece aid projects that move a lot of dollars, but don't reach the people.

◀Food aid

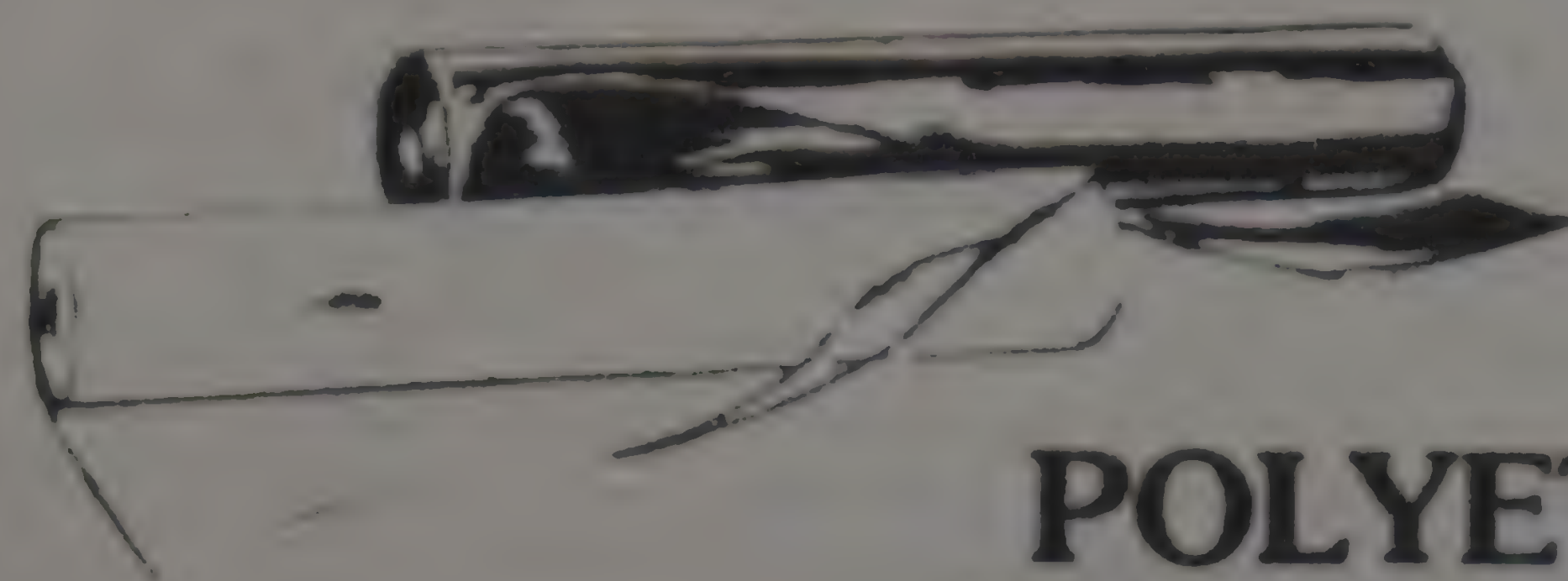
We applaud the recommendation to allow unspent aid to be carried forward from one fiscal year to the other. In the past, not being able to do so has led to the tendency to spend the dollars quickly on big projects before year-end instead of putting it into the more needed person-to-person assistance. A problem enters in when parliament carries out the supervision. Due to the partisan nature of our government, such supervision leads to an emphasis on management of dollars, not quality of the aid given. In fact, increased

Continued on page 14.

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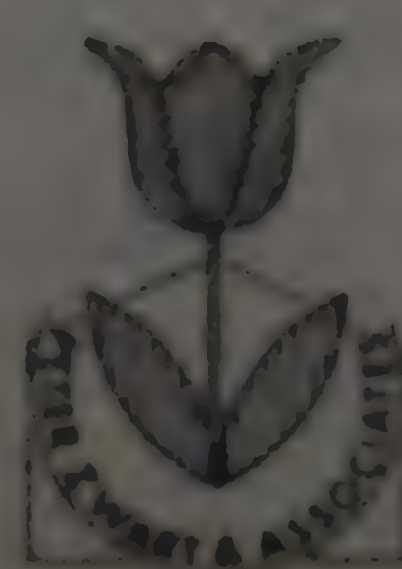
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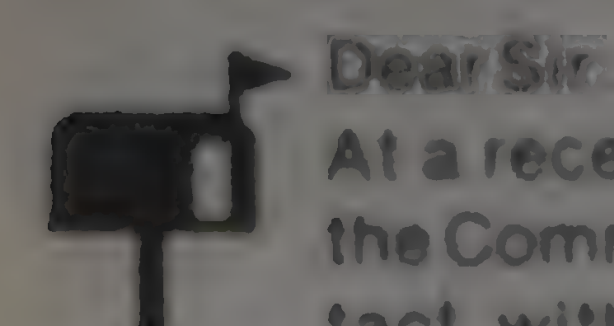
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The Church speaks out on the Constitution

The following is a copy of a letter sent to Prime Minister Trudeau by the Committee for Contact with Government of the Council of Christian Reformed Churches in Canada.



Dear Sir:

At a recent meeting of the Committee for Contact with the Government (C.C.G.) of the Council of Christian Reformed Churches in Canada, we noted with concern that a number of elements were missing in the present constitutional debate, elements which, if included, might serve to place both the character and the substance of that discussion on a more positive footing.

As you yourself stated in your address to the nation on October 2, 1980, our country should become one in which would "live a people that were truly free." Yet to date, we have not tasted much of that freedom in the debate. Furthermore, you expressed the hope that in this country, "people

would grow a tradition where English and French, Indian and Inuit, new Canadians and pioneers would unite despite their differences, so that justice and fair play and the practice of sharing would flourish." Yet it has struck us that the quality of the present debate has rendered the realization of your laudable objective unlikely. It is because of the discrepancies between your stated goal and the present reality that we urge you to take note of these observations:

We find it regrettable that until now the major participants in the constitutional debate have neither provided a clear definition of justice, nor asked any questions as to how division of powers relates to the exercise of justice. In our view, a debate concerning which structures could best serve the doing of justice would promote a unity of purpose in the land rather than engender the antagonisms implicit in any divisive struggle over political prerogatives and material possessions.

In this context the fight over resources should not concern itself primarily with ownership and rights, but rather with stewardship and obligations. What indeed shall we do with our country's magnificent deposits, and to what constructive use can we put them, both at home and abroad, in the service especially of the poor and the needy? Once urgent questions such as these are addressed, we believe the problem of ownership will become far less pressing. Indeed, it can be solved amicably.

This applies in equal measure to the raising and spending of taxes. If viable programs were to be proposed for, say, allowing the Atlantic provinces to become more self-reliant, or for settling some long-standing Western grievances, or even for ensuring a range of opportunities for future generations, the problem about who should have the right to tax what and for how much would become far less contentious.

It is our ambition to see

Canada develop a responsible society. Yet such a society is most likely to emerge if the structures of government facilitate the broadest possible opportunities for citizens to serve the larger community. In consequence, the distribution of powers between the various levels of government should be designed to enable all people to foster the well-being of their fellow citizens, and thus realize the just society you spoke of earlier in your career.

With references to Canada's international obligations, we fear that the present vitriolic nature of the constitutional debate will so fracture the national will and drain the national energies that we will seriously reduce our effectiveness in pursuing justice at the international level. Surely, if we fail to emphasize justice at home, we can not expect to become viable champions of justice abroad.

In this regard, we would like to ask some questions concerning the proposed Bill of Rights. Why, first of all, is the federal proposal not better publicized?

We experienced considerable difficulty discovering its contents. We are even more curious, however, to find out how the new charter safeguards and improves the rights of Canada's native peoples. Indeed, how would the rights of all Canada's diverse value communities be maintained and even enhanced?

It is our strong conviction that any discussion on rights within a restructured confederation should emphasize the rights and freedoms of both individuals and groups of citizens to practice the fair play and sharing of which you spoke on October 2nd.

It is the unique responsibility and concomitant privilege of the Prime Minister to provide constructive leadership in the current debate by assuring that the vital elements of justice and service so cogently articulated in your October speech receive greater emphasis.

Wishing you the Lord's blessing and guidance in your difficult office.

Rev. Mr. John G. Klomps,
Chairman

Reaction to North-South report somewhat favourable

Continued from page 13.

supervision leads to more money spent on bureaucracy and less on aid.

We applaud the role of food aid as an emergency measure as well as the suggestion to purchase food aid from neighbouring food-surplus developing countries. This avoids some of the problems of dependency and especially reduces the possibility of using food aid in order to dump our surpluses. These recommendations are especially important in face of the immediate problems of massive starvation in some countries.

We affirm the increased use of multilateral food aid channels and the desire of the Task Force to see Canada raise its commitment to the Food Aid Convention. On the latter point, we would prefer to see the Food Aid Convention deal not only in grains but a wider range of food stuffs. On the general issue of multilateral assistance we would underscore once more the role of NGO's as food aid channels. Further, our food aid program has fallen dramatically since it's respectable peak of \$237.5 million in 1976-77. The projected level for 1980-81 is \$182 million. Food aid as a percentage of Canada's total foreign aid stands at 14.8 per cent, the smallest percentage since 1964.

Subsidies

We appreciate the suggestions that Canada consider subsidizing interest in future loans and that the gearing ratio of the World Bank permit

greater borrowing on financial markets as a proportion of the capital base provided by member governments. We are concerned that this approach only postpones a crisis in view of the scarcity of real resources with which developing countries can work.

For developing countries to flourish they need a growth rate ten times our own to have a parallel effect. Would it not be more appropriate for industrialized nations to go in the direction of more modest growth and expenditures, while the poorer countries are given the means to better attack, according to their own insight, the internal problems of poverty and unemployment? Should we not also consider eliminating the obligations of interest repayment? (Could this be a modern application of the law of the sabbatical year — Leviticus 25:36-37; Deuteronomy 15:1,2?)

We are struck by the fact that the first recommendation under the section on trade involves an increase in "the number of Trade Commissioner Service representatives in the developing countries which present expanding market opportunities." That measure would benefit Canadian industries in particular. Along with increasing the number of trade commissioners, we must ensure that investment in overseas markets are to the benefit of those countries. Canada has a Foreign Investment Review Agency to ensure foreign takeovers are in the public interest. We would suggest an Overseas Investment Review Agency be

formed with a view to establishing and administering guidelines for responsible investment overseas.

Energy

We are struck by the opening sentence in the discussion of energy: "No area demonstrates the interdependence of North and South more than the energy crisis." We could not agree more. It is in this brief section that we see most clearly the interlocking of our growth and the hoped-for growth of the developing world. It is precisely at this point that we demonstrate the greatest inability to confess our own sin and act on a new view of economic growth.

The "business as usual" approach accepts our present patterns and style of growth and even puts it on a par with the needs of developing countries. Yet we are the greatest users of energy on a per capita basis. Our responses to energy shortages have typically been to increase supplies rather than adjust our consumption (demand).

If we would shift to the kind of alternate energy sources we so quickly recommend for developing countries, we would be less of a drain on world resources and some of our own energy supplies would be freed for those who need it. We should consider charging less than "what the market will bear" and set a goal of exporting 10 percent of our production to developing countries.

Large investments in hydro and nuclear energy by developing countries have meant

roads, water supplies, schooling and health services have suffered. Nuclear energy, the highest of high technologies, the largest scale, the most capital intensive, the most centralized, the most difficult to repair, is entirely inappropriate. For the above reasons we support development projects which use renewable and locally-available sources of energy as entirely appropriate.

While the recommendation to "assign a high priority to reforestation and proper forest management" is valuable as a source of energy and a resistance to erosion, it could be expanded on. It is difficult for people to leave trees standing if the pressure is on to produce food. Could reforestation not be combined with the feeding of animals? Successful attempts toward this end have been conducted in the Sahel and Crete. This combination would provide added incentive to the farmer to leave the trees standing.

We have come to the close of our comments on the report. We have not covered everything but have tried to provide a

fairly detailed response to your efforts. We have done so in the hope of establishing a dialogue. If this dialogue succeeds in bringing Canada's North-South relations a few steps further down the road of justice, we will be grateful. However, Canada is known for speaking piously on this issue and we count ourselves as Canadians on this score as well. Justice demands action by each of us and by Canada as a whole.

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Indonesian Christians maintain animistic rituals

by John Boot

Mr. Boot lives in St. Catharines, ON.

On the early Sunday mornings, men in dark suits, white shirts and ties, women in colourful dresses and hats, with Bible in hand, walk to the local church. The church, a white building with a steeple, is soon filled. After a few moments of silence those beloved psalms are heard. It all appears so familiar. Then, as if awakening from a dream, the blazing tropical sun returns one to reality. The setting is spectacular. Water buffalo walk clumsily through the rice paddies, the bamboo forests creak in the wind and in the maze of greens, white cliffs rise up on the horizon. This is Tana Toraja.

In the south-central highlands of the Indonesian island Sulawesi (formerly Celebes), Christian communities pro-

per in a Moslem land almost unknown to Christians in the western world. As history should have it, they are Christians of a reformed heritage with a church based on Lutheran and Calvinistic theology complete with a touch of Kuyperian pietism. Their lifestyle, a unique blend of old and new, provides a fascinating example of the results of the distinctly reformed evangelical efforts of the 19th and early 20th century.

Before the Dutch "pacification" campaigns of around 1905, the people of Tana Toraja were one of the fiercest and most isolated people in Indonesia. Tribal warfare and head-hunting were an essential part of a culture based on ancestor worship. With the change in political and economic structures of the area and the restrictions on detrimental tribal practices, the Dutch provided a framework for a change of lifestyle that resulted in mass con-

versions to Christianity — a Christianity, as proclaimed by the missionaries, that was essentially reformed in character. By accepting the "official" state religion, opportunities in a Western education and also careers in business and government, were opened to them. Consequently, Christians in all of Indonesia, before and after independence, have had an economic and political influence greatly disproportionate to their numbers.

After independence, with the removal of the colonial Dutch government, the survival of Christianity in Indonesia appeared to be in jeopardy. Vastly outnumbered by the Moslem majority there was a constant fear of religious persecution. Almost unexpectedly Christianity has survived intact and, in certain areas such as Tana Toraja, increased in prominence. Reasons for this vary. In part it was a result of a distinct lack of religious fanaticism on the part of the Moslem government. It was also due to the vital importance, as well as the influence, of Christians in high business and government positions.

Now, after almost 35 years of independence, Christians live a life in Tana Toraja almost forgotten by those in the Western world who share the same religious heritage.

As a result of their isolation and unique ancestry, the Torajan Christians have rituals completely alien to their reformed brothers in Europe and North America. Their lifestyle remains greatly influenced by "the ways of the people of before" or, more technically, animism. For them, the universe was divided into two spheres; one symbolized by smoke rising, that is life and fertility, and the other smoke descending, symbolizing death. The church forbade participation in smoke rising rituals and as a result these have declined. The smoke descending rites, however, were permitted and even now continue to play a significant part in the lives of the Torajan Christians.

It is in the funeral ceremony that the very essence, including the contradictions, of the beliefs of the Torajan Christian come to light. When a person of status dies in the community, an elaborate cere-

mony is begun, steeped in the symbolism of the past.

Immediately after death an informal funeral is held and the body is placed in the home of the deceased, usually a colourful building with a sharply concave bamboo roof. Traditionally it is thought that the spirit, although leaving the body, lingers in the near vicinity requiring a portion of food near the corpse. As friends and relatives are notified from all over Indonesia, all the necessary arrangements are made for a ceremony that can last up to two weeks. Opened with the beating of a drum at dawn, the ceremony progresses through an elaborate litany of recitations and animal sacrifice.

The sacrifice of the water buffalo and pigs is the most spectacular element of the ceremony, at least for the western viewer. They are supplied in great numbers by close relations and friends. It is in the slaughter that the meaning of death has its greatest impact. Huge water buffalo are tied to a stake and get their throats ceremoniously slashed. As the people calmly drink their coffee in the surrounding

Continued on page 20

There is a need for Redeemer College

Continued from page 11.
participate in broken — be it redeemed — humanity. Christian educational institutions are not immune to secularism; examples of that are legion. It takes more than good intentions and Christian sincerity to assure that colleges founded by Christians are in fact Christian. The history of U. of T., duplicated in many other corners of the world, and some much closer to home, proves that. And even at their best, Christian colleges will reach only a minute segment of the total student population.

But when all is said and done only a Christian college can hope to do what Christians believe education should do: explore God's magnificent universe toward humanity's greater obedience in all things. We must not leave the impression that only the apparent failure of secular education is reason for founding a Christian college. The really pertinent question is not what secular educational institutions are doing wrong, but what they can possibly do right in terms of a Christian view of our educational mandate. In other words, can secular institutions do what Christians know they are called to do in education?

The answer to that should be a simple "no." That is not to deny that secular education has willy-nilly done much, by the grace of God, to truly enhance human life. Nor does it deny the dynamic presence of Christ through every dedicated Christian somehow involved in secular institutions of learning. But it does firmly establish that the Christian community has a distinct calling in the area of education, also on the college level.

LEARNING FROM THE PAST

The history of the University of Toronto is instructive for us. An admittedly superficial review of that history suggests that the founders of those church-related colleges felt:

1. that colleges founded by Christians would automatically be and remain Christian,
2. that subscription to church-creeds (the 39 articles, for instance) could safeguard the Christian character of staff, students, and educational program, and 3. that there was no serious cause to wonder about a distinct Christian view of reality and therefore of education. History has proved them mistaken.

There probably were other reasons for the demise of those colleges as institutions of Christian learning. The important thing is that their history is a warning for us. A truly biblical view of education will take as its point of departure the conviction that this is God's world, in which all people are called to total obedience to every commandment of God for every dimension of life. Obedient scholarship will seek to learn and teach from that perspective. Scholarship that refuses to acknowledge that perspective or ignores it is by definition disobedient regardless of whether it is found in a Christian institution of learning or not.

Welcome to Redeemer College. The name has a good ring to it. It echoes the name of Him who is both Creator and Redeemer of the whole world, in whom "all things hold together," as Paul says. The challenge is great, the Lord who calls us to it greater.

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Soviet atheist clubs

Continued from page 1:

The club chairman stresses the importance of giving the lectures titles which would attract believers. "For example," he says, "atheistic evenings could be publicized as 'The Truth About Religion,' 'Freedom of Conscience in the So-

viet Union,' 'Science and Religion in Universal Development,' 'A Discussion of Old and New Festivals and Customs,' 'What Are the Holy Scriptures and Who Wrote Them?'" An invitation to attend an evening on "The Truth About Religion" states: "At this meeting you

will hear about various religious trends in Christianity — Does religion teach goodness? The attitude of religion to women."

As a result of a recent questionnaire, the club arranged for a series of lectures about the ideology of contemporary

Orthodox believers, Baptists and Adventists, and on the irreconcilability of communist and religious morality.

As well as lectures, the club organizes screenings of atheistic films followed by discussion and readings of atheistic literature. Most So-

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RUSSIA (EP) — Underground Evangelism has delivered more than \$63,000 worth of relief packages to Christians in the Soviet Union during the past Christmas season, according

to a spokesman. In the month of December more than 1,700 "martyr care packages" were delivered. The parcels were delivered to the Soviet Union as part of UE's "Operation Christ-

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Een door een synode (GKN) gewaardeerd rapport!

Het rapport over de aard van het Schriftgezag is, zo delen de deputaten mee, in de loop van de tijd gegroeid uit verscheidene nota's, schriftelijke reacties en mondelinge discussies. De opbouw ervan kan gezien worden als een weerspiegeling van de problemen waarmee deputaten telkens weer in aanraking kwamen. Het werd hun immers steeds duidelijker dat de vragen over het gezag van de Heilige Schrift in onze tijd onlosmakelijk verbonden zijn met veranderde gezichtspunten inzake de geschiedenis en de wijze waarop wij werkelijkheid en waarheid ervaren. Daarom achtten de deputaten het nodig en ook verhelderend aparte bijdragen op te nemen over de 'Veranderingen in het waarheidsbegrip' en de ontwikkelingen in de historisch-kritische bestudering van de bijbel ('Historisch-kritisch onderzoek van de Bijbel') en ter zake van de Schriftbeschouwing in onze eigen kerken ('De ontwikkelingen van de Schriftbeschouwing in de geschiedenis van de Gereformeerde Kerken'), die daarvan niet los gezien kan worden. Deze drie hoofdstukken vormen als het ware de achtergrond waartegen het kernhoofdstuk van het rapport over 'De aard van het Schriftgezag' gelezen moet worden.

Gelet op de discussies die aan de tot standkoming van het deputaatschap in zijn huidige samenstelling voorafgingen en ook om te voldoen aan de pastorale kant van de opdracht van de synode, is ten besluite een pastoraal slothoofdstuk ('Samen verder') opgenomen. De hoofdstukken zijn door verschillende deputaten geschreven, op basis van de discussies binnen het deputaatschap gevoerd. Over de grote lijnen bestaat tussen deputaten geen verschil van mening. Ten aanzien van onderdelen is er in meer of mindere mate een verschil van opvatting.

Het rapport is een groot stuk werk. De waardering voor dit rapport was op de synode ook groot. Prof. J. Plomp schrijft in het Gereformeerd Weekblad van 14 november: „Natuurlijk kon van de synode niet verwacht worden dat zij het stuk officieel ijkte in die zin dat ze verklaarde: zie hier nu voortaan onze Schriftbeschouwing! Maar ze besloot wel het stuk aan de kerken aan te bieden als een confessioneel-verantwoorde uiteenzetting over de wijze waarop de Schrift verstaan dient te worden, wil men er in kunnen horen wat de God van het Woord ons te zeggen heeft. Het rapport is beslist niet in geheimtaal gesteld, maar om het in de gemeente de grootst mogelijke kans te geven, zal het in bevattelijker vorm herschreven worden.”

Prof. H. Baarlink schrijft in hetzelfde nummer: „De vorige week heeft de synode het rapport van deputaten over 'de aard van het Schriftgezag' behandeld en aanvaard, en wel met grote erkentelijkheid, als een eerlijk en helder stuk, geschreven in een eerbiedige en gelovige houding, geleerd en toch ook voor hen leesbaar, die niet filosofisch of theologisch geschoold zijn, al brengt de materie zelf met zich mee, dat het geen lichtvoetig verhaal geworden is. Wie het wil lezen, die zal het — ten minste hier en daar — ook wel eens twee of drie keer moeten lezen. Maar als niet alle schijn bedriegt, zijn er velen in de lande, die dat er wel voor over hebben.” En even verder schrijft hij: „het is de uitgesproken bedoeling van de synode dat deze handreiking zal functioneren in de kerken. En dat betekent dat straks — hopelijk — op vele plaatsen gevraagd zal worden aan predikanten en anderen: Vertelt u ons nu eens in het kort, waar het om gaat.”

„Waar gaat het dus om? Kort en wel: om de waarheid. Wij willen immers voor de waarheid in de bres springen; wij weten ook heel goed, dat de kerk van de levende God een pijler en fundament der waarheid heet, I Tim. 3:15. Wij worden dus niet enkel gedragen door de waarheid, het hechte fundament van ons leven; wij worden zelf op onze beurt ook weer dragers van de waarheid, zodat de waarheid op ons kan steunen, op ons kan rekenen. Zou het dan overbodig zijn, de vraag te stellen, wat waarheid is? ... het is goed, dat het stuk van deputaten begint met een hoofdstuk, waarin meteen de vraag gesteld wordt, wat wij bedoelen, wanneer wij het over de waarheid hebben. Het is een wijsgerig getint stuk en ook door een wijsgeer geschreven.”

En het rapport tracht veranderingen in het waarheidsbegrip duidelijk te maken. Veranderingen die van groot belang zouden zijn voor het verstaan van de Bijbel. De synode hoopt dat dit waarheidsbegrip zal functioneren in de kerken. We hopen maar dat duidelijk uit de verf komt waarom wij een ander waarheidsbegrip moeten hebben dan b.v. Calvin, of heeft hij eigenlijk hetzelfde relationele waarheidsbegrip gehad?

J. VanHarmelen

ONDER ONS

De goede aarde

door John Van Aast

Laatst zag ik een bord op een Kerkdeur, waarop stond „Het Kerk-kantoor is aan de Horticulturalstraat.” Dit was een welgekozen naam, want direct naast het kantoor was een prachtig park en een bloemenkas met tropische planten.

Toch moest ik later nog eens nadenken wat ik daar gelezen had. Het Engelse woord „horticulture” komt oorspronkelijk van het Latijn en heeft twee betekenissen. Het eerste gedeelte van het woord „horti” betekent tuin, en het tweede gedeelte „culture” betekent kweken of verzorgen. Het zou dus kunnen zijn, kweken in een tuin, of het verzorgen van een tuin. Alhoewel, als je iets kweekt, moet het ook verzorgd worden.

Ik kon het niet helpen maar ik zag hier een zekere parallel van twee lijnen: de ene zoals het letterlijk bedoeld wordt, de andere: het kweken in, en/of de verzorging van de geestelijke tuin.

Als u de Bijbel er eens op na zou slaan wanneer er over horticulture gesproken wordt,

dan zult u dat op meer dan vijf en zestig plaatsen kunnen vinden. Soms in een historische betekenis soms in een geestelijke en dan weer in beeldspraak of in gelijkenissen. Jezus zelf gebruikte vele voorbeelden in verband met een tuin, een boom, of met vruchten of bloemen.

Maar, de grote lijn loopt toch wel van de tuin van Eden tot de tuin van Gethsemane. In de eerste tuin was de ondergang, maar ook de verlossing van de mens, in de tuin van Gethsemane, de strijd voor die verlossing. En tussen die twee tuinen lopen eeuw na eeuw, geslacht na geslacht, de vele geestelijke lijnen van het kweken in het verzorgen van de geestelijke tuin.

Daar is de vijgenboom die geen vrucht wil dragen. Iedere fruitkweker weet wat dat betekent. Zo lang staat die boom er al, zoveel aandacht er aan besteed en toch, geen vruchten. Maar nog één jaar zal de kweker geduld hebben, nog een jaar zal hij bemesting toepassen, maar dan, als ook dat niet helpt, dan moet die boom omgehakt worden. Dat is de ene

lijn, en parallel loopt de lijn uit de gelijkenis. Hij of zij, die geen goede vrucht voortbrengt zal uitgehouwen en in het vuur geworpen worden.

Daar is de kweker. Hij heeft een nieuwe plant en die wil hij doorkweken. Maar hij kan dit niet doen door van dat nieuwe soort takjes (stekken) te nemen en die te laten wortelen. Nee, dat werkt niet, het stekhout is te zwak om zelf wortels te maken. Daarom maakt de kweker gebruik van een onderstok. Het is een andere soort plant, die wel gemakkelijk wortelt (en al gewortelt is voor gebruik) en in die plant ent hij de nieuwe soort.

Wij kunnen ook niet zelf wortelen in het geloof, wij zijn daar ook te zwak voor. Nee, wij kunnen geen geestelijke wortels krijgen. Christus is de geestelijke onderstok en daarin worden wij geënt (ingelijfd): „Zonder mij kunt ge niets doen.”

Daar is het mooie voorbeeld van de druivenrank. „Ik ben de wijnstok gij zijt de ranken. Ranken alleen kunnen geen...

Vervolg op pag. 19

PERSOVERZICHT

- In de olie-oorlog tussen Alberta en Ottawa gaat het nu menens worden. Alberta gaat de olie-kraan een beetje dicht draaien tengevolge waarvan natuurlijk duurdere buitenlandse olie geïmporteerd zal moeten worden.

- De regering deponerde in de Kamer haar voorgenomen uitgaven voor het jaar 1981. Alles bij elkaar kwam het op 67 biljoen dollar. Als je 't vlug zegt doet het niet zo erg zeer. Alleen al de rente op onze nationale schuld kost ons 13 biljoen, geen wonder dat de regering de nationale schuld dit jaar met een biljoen dollar wenst te verminderen.

- Trudeau sprak zijn vertrouwen uit dat zijn grondwetsplannen door het Engelse parlement zullen worden goedgekeurd.

- Prins Charles heeft nu eindelijk de knoop doorgehakt en zijn aanzoek gemaakt. De dame in kwestie, de negentienjarige Diana Spencer had niet veel tijd nodig, en ze zijn 'nu verloofd. De trouwerij zal waarschijnlijk in juli plaats vinden.

- Is het al weer bijna vier jaar geleden dat in Quebec Levesque aan de macht kwam? Zeker, waar blijft de tijd. In ieder geval is zijn tijd nu bijna op en de verkiezingen zullen wel gauw plaats moeten hebben. Er zal natuurlijk eerst een begroting worden ingediend met „elk wat wils.”

- In Moskou hield Sovjet president Leonid Brezhnev weer een van zijn marathon toespraken van een uur of vijf. Waarom worden de mensen al rusteloos als een dominee meer dan een half uurtje preekt? Efin zo tussen de regels van kameraad Brezhnev's preek kon je wel opmaken dat het met de economie in dat kommunistische paradijs ook weer niet allemaal rozegeur en maneschijn was. Het meest verrassende element van de toespraak was wel een voorstel om eens met President Reagan te gaan praten. Die twee hebben een, volgens mij nogal betreutswaardig, keuze gemaakt om elkaar eens te testen aangaande El Salva-

dor. De Russen ondersteunen daar de oppositie, en de Amerikanen gaan met de huidige regering daar in zee. Ik vind het betreutswaardig omdat onder de opposanten van de regering daar zich heel veel Christenen bevinden. Moeten de Amerikanen nou echt in hetzelfde politieke bootje met een regering die de hele democratie aan haar laars lapt? Castro van Cuba trok er natuurlijk ook politiek voordeel uit, en de Yankees lieten dreigende geluiden horen over blokkade van dat eiland. Het dunkt mij dat de Amerikanen weer eens met de verkeerde bond-genoten in zee zijn gegaan.

- Een aardbeving telsterde Griekenland en het aantal doden steeg tot zestien.

- De fascistische Spanje, volgelingen van de voormalige Franco, probeerden een staatsgreep die gelukkig op niets uitliep. Van dat soort mensen heeft de wereld al te veel geleden. Het Spaanse parlement koos een nieuwe president. Het is Calvo Sotelo. Als je die naam uitspreekt ga je bijna vanzelf dansen.

- Een dame in Oshawa, ON, die blijkbaar niets beter te doen heeft ging proberen om het wereld-rekord „kopje onder” te verbeteren. Ze is van plan om drie dagen, drie uren en drie minuten onder water te blijven. Toe maar.

- Een dominee van een hier in Toronto bekende baptisten gemeente is na vijf jaar zware strijd tot aftreden gedwongen. Vanuit de gemeente ontving de eerwaarde verschillende bedreigingen op zijn leven en de politie moest er bij te pas komen. Een van de bezwaren tegen hem was dat hij op de preekstoel geen preekpak wilde dragen. 't Zal je maar overkomen.

- Ik las ook nog een artikel over de prijs van huizen in Vancouver. Het blijkt dat je daar voor honderdduizend dollar nog net een tamelijk aardig fietsenhokje kunt kopen. Hier in Toronto is het al niet veel beter.

Carl D. Tuyt

De goede aarde

Vervolg van pag. 18
vruchten voortbrengen. Ze moeten aan de plant zitten. Christus is de wijnstok, en wij deranken.

En daar is het prachtige voorbeeld van de gelijkenis van de zaaiër. Het was deze gelijkenis waardoor ik weer dacht aan iets wat ik jaren geleden gedroomd had. Ik droomde eens dat ik in de kerk zat. Toen de collecte schaal voor mij kwam, zag ik tot mijn schrik dat er geen geld op lag maar zwarte aarde. Aarde echter, die van goede kwaliteit was. Aarde waarvan een expert zou zeggen; daar kun je niet verkeerd mee gaan. Die aarde zal een goede oogst opleveren. En dat

was alles wat ik droomde. Wat een nonsens. Zwarte aarde op een collecte schaal, hoe kom je er bij om zo iets te dromen. De financiële commissie zou niet erg blij zijn als dat in werkelijkheid gebeuren zou. Ja, het is maar goed dat dromen bedrog zijn.

En toch, verder nadenkend over deze droom zag ik ook een symboliek. Zie, als je een mooie tuin wilt hebben met statige bomen en coniferen; als je het voorjaar in wilt luiden met crocussen, sneeuw-klokjes, en tulpen dan moet je goede aarde hebben. En een boomkweker zou het niet ver brengen als zijn kwekerij uit harde klei bestond. De grond moet „goed“ zijn, het is als het

ware het fundament waarop hij zijn zaak, zijn kwekerij moet bouwen.

En zo is het toch ook met de kerk, niet alleen de plaatselijke maar in het groot, de geestelijke kerk, de kerk van Christus. Die heeft ook goede aarde nodig. Zoals de kweker het zaad zaait in goede aarde, zo moet de kerk, zo moeten wij, als Christenen

het zaad van het evangelie uitstrooien. Dat is de ene zijde. De andere zijde is, dat wijer zelf ook ontvankelijk voor moeten zijn. „Het zaad dat in de goede aarde viel zijn zij die gehoord maar het ook aanvaard hebben.“

Vanuit dat oogpunt was het misschien niet zo vreemd, dat ik die collecte schaal vol zag

liggen met goede aarde. Want zolang de kerk nog aarde vindt om in te zaaien, zolang er nog mensen zijn die ontvankelijk zijn voor het Woord, en zolang onze harten open zijn voor het evangelie, dan zal die kerk groeien en bloeien. En wanneer de Eigenaar van de wijngaard terug zal komen dan zal Hij een grote oogst vinden.

Betere beschermingsmaatregelen voor hulp in de huishouding

(Canadian Scene) — Een nieuw voorschrift van het Ministerie van Arbeid van Ontario biedt betere bescherming voor hulp in de huishouding (koks, huishoudsters, kindermisjes) die langer dan 24 uur per week werken.

Met ingang van 1 januari 1981 heeft huishoudelijk hulp recht op een loon van \$24 per dag, \$132 per week, \$568 per maand of \$3 per uur. De werkgevers mogen van het loon maximaal \$50 inhouden voor kosteninwoning.

Huishoudelijke hulp heeft recht op minstens 36 ononderbroken uren vrije tijd per week, met volledig loon. Als de werknemer gedurende zijn vrije tijd werkt, moet men hem een gelijk aantal uren vrij geven of er minstens \$3 per uur voor betalen.

Huishoudelijke hulp heeft recht op minstens twee weken vakantie per jaar, en op minstens 4 procent van het jaarsalaris als vakantiegeld.

Zij hebben recht op zeven betaalde officiële vrije dagen per jaar. Als zij op zo'n vrije dag werken, moet men hen een andere volledig betaalde vrije dag geven, voor de volgende jaarlijkse vakantie.

Dit nieuwe voorschrift is niet van kracht voor babysitters of

maatschappijen. Meer inlichtingen zijn verkrijgbaar bij de Employment Standards Branch, Ontario Ministry of Labour, in Uw woonplaats.

T.S.S. STEFANBATORY



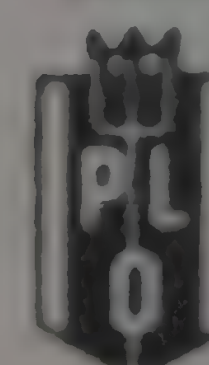
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Ontario is rijk aan mogelijkheden. Maar als wij die willen ontwikkelen en willen voortbouwen aan een toekomst die de gehele wereld jaloers zal maken, hebben we krachtige, ervaren leiders nodig in Ontario.

De enige man die ons dat leiderschap kan geven is Premier Bill Davis.

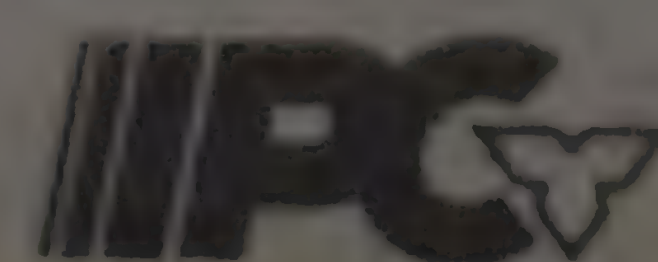
Bill Davis heeft reeds getoond dat hij de stem van Ontario kan laten klinken in de raadskamers van Canada en de wereld. Hij heeft getoond dat zijn kracht ons verzekeren kan

van alle persoonlijke en politieke vrijheden waar van we genieten. Hij heeft het bewezen met zijn P.C. regeringsprogramma door het scheppen van gemiddeld 100.000 nieuwe banen per jaar gedurende de laatste vijf jaar.

Nu heeft het nieuwe Davis B.I.L.D. programma een uitgebreid plan van actie opgesteld op elk gebied, inclusief Resources, Industrie en Transport, Toerisme, Onderzoek en Ontwikkeling, Training voor vakkundige en professionele banen. Met al deze en nog veel meer terreinen in het menselijk streven wordt rekening gehouden in het Davis' regeringsprogramma B.I.L.D. van \$1.5 biljoen voor een krachtige economie in Ontario.

Ontario heeft het leiderschap van Bill Davis nodig. Om dat leiderschap in stand te houden heeft Premier Davis onze steun nodig voor de PC kandidaat in uw district. Uw persoonlijke stem voor de PC kandidaat in uw district is uw manier om de mogelijkheden van Ontario waar te maken.

**Kies op 19 maart uw Davis kandidaat.
Stem Progressive Conservative.**



Hosting your way

The Camping and Recreation Issue of Calvinist Contact, scheduled to appear April 24th, will feature a **Hosting Your Way** column which will list, free of charge, names and addresses of Reformed Christians who are interested in providing food and breakfast for a nominal fee to fellow members of the Reformed community who happen to be travelling through their locality this summer.

Prospective hosts are requested to supply particulars about their location, including brief directions and a simple map of the area, and their rates for a family of three, four and five, before April 15th.

Calvinist Contact
Camping and Recreation Issue
2714 Avenue St. St. Catharines, ON
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Indonesian Christians maintain animistic rituals

Continued from page 15

buildings, the animal bellows in agony. Blood spurts freely from the jugular and, when finally fallen, young brave boys run to collect the still flowing blood on bamboo poles. After the sacrifice of up to 20 animals the people look anxiously on as the carcasses are divided. The size of the portions reflecting the importance of an individual in the community.

► FUNERAL

In certain funerals a "Tomebulan," the ritual practitioner, makes a temporary "tau tau," or effigy, representing the spirit of the deceased. Rich in symbolism, best understood in the past, the tau tau is used in various rites which represent the passage of death.

In the procession to the funeral field, it is carried alongside the coffin. There the deceased is placed into a temporary bamboo structure with the tau tau placed in front. The following day, after a ceremony where debts are noted and be-

longings divided, the body is buried in a grave hewed out of one of the many sheer cliffs in the area. A clothed wooden tau tau is placed in front of the grave to give a more lasting visibility to the spirit of the deceased.

The funeral ceremony can be extremely intricate with numerous variations related closely to the status and the beliefs of the deceased and his or her family. The significance of the symbolism must vary in meaning for the individual Torajan Christians. For many, the entire ceremony is simply a means to re-establish or entrench oneself into the life of the community. In the almost competitive giving of sacrificial buffalo and pigs, a stage is provided to make visible the wealth and generosity of the donors, not unlike the way many Christians in the western world view the size of contributions to church and school.

From a purely theological point of view, one can look at the Christians of Tana Toraja

critically for allowing their lifestyle to be so influenced by animistic ritual. However, if one were to examine close the lifestyles of Christians in the western world, one could find the influences which are to varying degrees "paganistic."

Take for example Halloween or the less obvious influences on Christmas celebrations. There may even be unapparent psychological benefits in these ceremonies of death. In contemporary western society, death has become increasingly abstract, hidden by the mystique of the morgue and the doors of the slaughterhouse. By making death highly visible in the funeral ceremony the Torajans, for both young and old, may have maintained a more realistic concept of death.

It is interesting to consider the patterns of the beliefs of the Torajan Christians within the context of the reformed tradition. The reformed tradition has often been characterized throughout its history

by a constant striving for doctrinal purity. Churches have split over seemingly minor disputes that were seen at the time as significant deviations from the straight path to biblical truth. The Christians of Tana Toraja have taken a syncretic approach to religion. By combining rituals from the past with their new found faith they have followed a path that appears to be a direct contradiction to the mainstream of reformed thought.

It is difficult, if not morally wrong, to judge the Torajan Christians from the context of our complacent lives in the prosperous West. A rejection of one's culture is highly undesirable if not in the long run, self-defeating. When one considers the precarious political situation Christians in Indonesia have experienced, one begins to realize that a dogmatic approach could have been highly dangerous.

Through evangelism, both past and present, the reformed world and life view has spread throughout the world and into

various cultures; be it the black churches of South Africa or the missions of Nigeria. As in Tana Toraja, questions will arise on how to develop a lasting church without losing an essential ingredient, that is one's identity.

It is not simply a problem for new Christians but one that must be confronted by the Christians deeply rooted in the reformed tradition. In the development of the reformed vision, is the church simply to be an embodiment of the culture of Dutch Calvinism or will it be allowed to transcend and maintain a multicultural Christian perspective?

If the former is followed it would appear that evangelism loses all its meaning. It seems extremely irresponsible to convert only to reject at the doors of the church. Let us hope that as Christians we can look beyond the small worlds we have created for ourselves to see the beauty and worth of the different cultures of this world.

Severe drought

ETHIOPIA (EP) — A \$3.1 million relief program in response to the severe and devastating drought throughout the nation of Ethiopia has been announced by World Vision International. The assistance will directly aid some 200,000 drought victims. The aid is

already being rushed to Gamo Goffa, Kaffa and Shua provinces of southern Ethiopia. It includes food, medical treatment, blankets and clothing.

World Vision also supports 28 other projects in Ethiopia. The new aid package will bring the agency's 1981 relief and development budget in the nation to \$5.3 million.

Missionaries detained

RICHMOND, VA (EP) — A Southern Baptist missionary family in Ethiopia and a Theological Education by Extension team in Tanzania were detained briefly by government authorities in early February.

Lynn and Suzanne Groce of Missouri and Florida, their three children, and three Ethiopians with them were detained in the Minjir district east of their home in Addis Ababa, Ethiopia, after they entered a vacant mission house without clear permission to do so. They were released the next day. In Tanzan-

ia, five missionaries and a Tanzania Baptist were surrounded February 11 by 25 Tanzanian soldiers when they went to an air strip near Masasi to return to Dar es Salaam after teaching TEE courses for several days. They were released four to five hours later.

Refugee relief

AFGHANISTAN (EP) — International Christian Aid has completed a midwinter relief flight of winter clothing for Afghan refugees suffering from severe winter weather in the crowded tent cities of Pakistan's refugee camps. ICA delivered 16,000 blankets, nearly 10,000 pairs of shoes and 20,000 sweaters and pull-overs to refugees in camps near the famous Khyber Pass. In earlier shipments, ICA distributed 1,700 tents, 17,600 blankets, 11,600 pairs of shoes and 22,000 sets of clothing and school supplies to Afghan refugees in the Northwest Province.

Famine aid

UGANDA (EP) — The officers of the board of directors of Lutheran World Relief have approved a grant of \$25,000 for famine relief in the Karamoja area of Uganda. Total budget for the program is \$2.6 million, which is to include purchase and distribution of 275 tons of seeds, 110,000 hoes, 600 plows, 300 bulls, and fertilizer; repair and reconstruction of 70 dams, and the establishment of poultry units. A late January report from the American Council of Voluntary Agencies for Foreign Service estimates that 250,000 persons in the Karamoja area require food aid. "Severe shortages of food," it says, have resulted from "the ravages of drought... compounded by cattle-rustling and property destruction."

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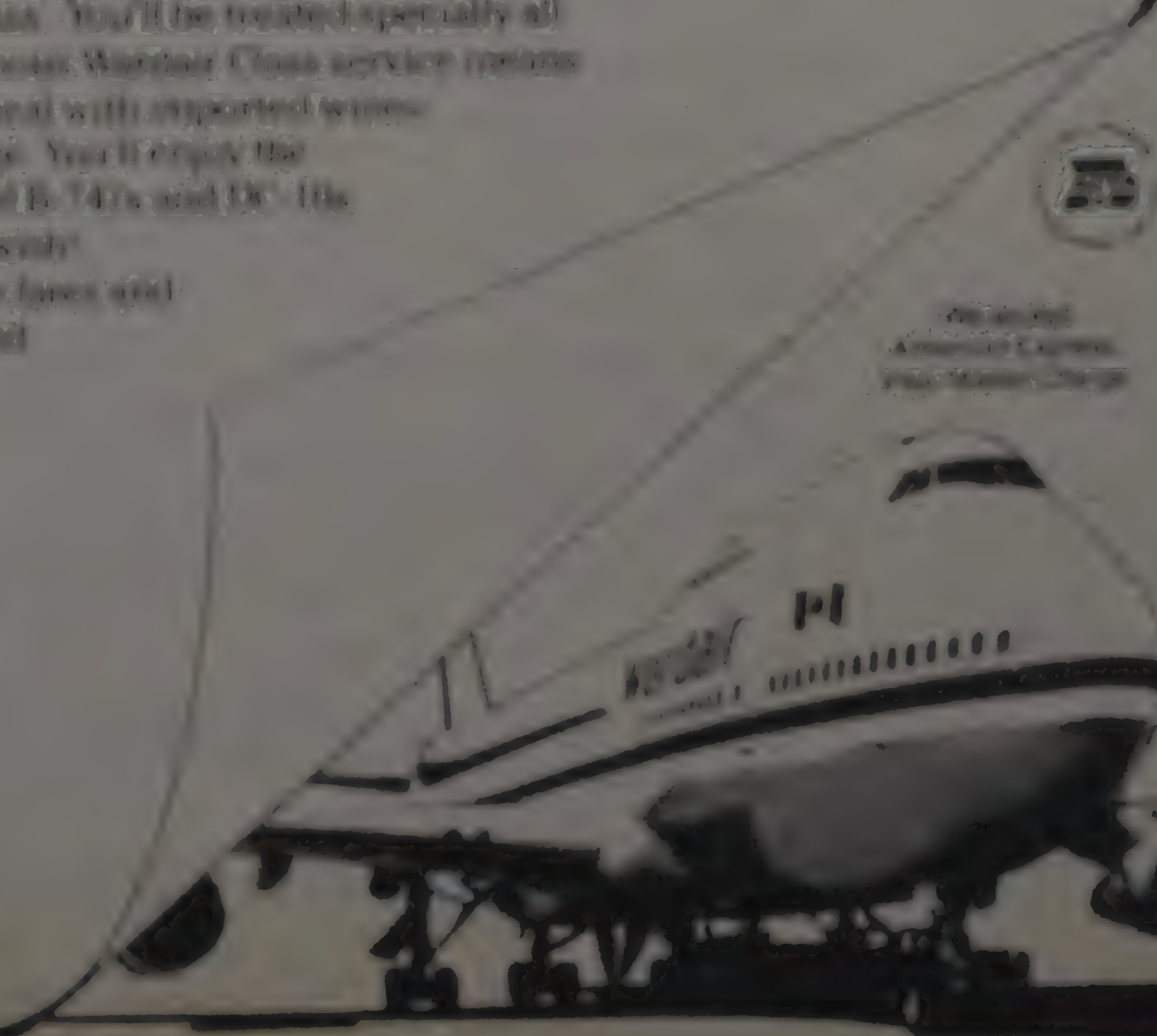
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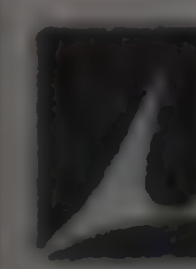
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THANKS

NUTMA: Thankful to the Lord for his unfailing mercies over us, we would like to thank all our friends and members of our former congregations who remembered us so well on our recent anniversary. A special word of gratitude to God's people in Thunder Bay who organized such a beautiful evening of praise and celebration.

Pastor and Mrs. J. Nutma and family.

SLUYS: We express our warmest thanks and appreciation to our children, our congregation who organized such a wonderful celebration evening and our many friends and relatives who shared in our joy by telephone, cards and letters. They made our 25th Wedding Anniversary an always to be treasured occasion. We mostly thank our God for giving us these marvellous years together.

Pastor Peter and Ruth Sluys.
Salmon Arm, BC

BIRTHS

DONKER: We, John and Barbara (nee Veenema), thank the Lord for his precious gift to us, a son: **STEPHEN JOHN**, a brother for Alisa, 4th grandchild for Mr. and Mrs. Walter Donker of Fenwick, and 2nd grandchild of Mr. and Mrs. Lambert Veenema of Dundas. Born February 19, 1981.

REYNEVELD: With deep thankfulness and gratitude in our hearts to God, the creator of life, we like to announce the birth of our 3rd child, a son, **GERARD JESSE**, born February 2, 1981, weighing 8 lbs. 11 oz. Happy parents are Klaas and Grace Reyneveld, a welcome brother for Heidi and Annie. R.R.#4, Listowel, ON N4W 3G9.

MEYER: Gary and Rose thank God, the creator of life, for entrusting to their care, a first born son, **JOSEPH GARY**, on February 20, 1981, weighing 7 lbs. 11 1/2 oz. Proud grandparents are Mrs. John van Doorn and Mr. and Mrs. Aan Meyer, all of Caledonia, ON. Proud great-grandparents are Mrs. T. Woudstra, Jarvis, ON and Mrs. P. Meyer, The Netherlands. R.R.#5, Cayuga, ON N0A 1E0.

RIEWALD: "Behold, children are a gift of the Lord." Stan and Anna thank the Lord for blessing them with a son, **STANLEY GERRIT**, on February 17, 1981. Stanley is a welcome little brother for Helena and Heather. Proud grandparents are Mr. and Mrs. U. Vander Wier of Smithville and Mr. and Mrs. G. Riewald of Cayuga. Great-grandparents, Mr. and Mrs. A. Nauta of St. Catharines. Great-great-grandmother, Mrs. S. Hoogstein of Tzum (Fr.). R.R.#3, Hagersville, ON.

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MARRIAGES

DE JONG-HAAN: Rev. and Mrs. John De Jong and Mr. and Mrs. Dick Haan, are pleased to announce the forthcoming marriage of their children, **SANDRA** and **BILL**. This celebration will take place, D.V., on Saturday, April 4, 1981 at 3:30 p.m. in the Chr. Ref. Church of Georgetown, ON.
Future address: 87 Kennedy Rd. N., Apt. #3, Brampton, ON.

NOORDHOF-GELDOF: Mr. and Mrs. W. Noordhof, are pleased to announce the wedding of their daughter **ANITA GRACE** to **HENRY GELDOF**, son of Mr. and Mrs. B. Geldof. The ceremony will take place, D.V., on March 25, 1981, at 2 p.m. in the Bethel Chr. Ref. Church, Lacombe, AB. Rev. E. Gritter officiating.
Future address: Box 911, Lacombe, AB.

ANNIVERSARIES

1951 March 22 1981
With love and thanks to our Lord, we announce the 30th Wedding Anniversary of our parents and grandparents.

ARY and JANNY BOVENBERG

It is our prayer that they may continue to experience God's love and goodness in abundance, that they may have many more years together in love, health and happiness.

Our parents are our friends who share. Whatever comes our way; Who help by thoughtful words and deeds; To brighten up our day. But most of all they are the ones, Who to God have shown the way.
Your loving children:

Tony & Connie; Melanie, Liza, Kenny
Frank & Joanne
Simon & Betty
Rita
Ingrid
Home address: P.O., Huttonville, ON L0J 1B0

1956 March 15 1981
London Dorchester
With joy and thanksgiving to our Lord, we wish to announce the 25th Wedding Anniversary of our parents and grandparents.

BILL and NELLIE DE VRIES
(nee Hiemstra)

Our prayer to you, Mom and Dad, is that through God's grace, he will continue to bless you together. Love and congratulations from your children:

Bob & Yvonne DeVries — Calgary, AB
Mark & Irene; Marion, Michael, Melissa — London, ON
Debby — at home
Kimmy — at home
Home address: 233 Minnie St., Dorchester, ON N0L 1G0

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Psalm 121:1,2).

With joy and thankfulness to the Lord, we celebrated the 25th Wedding Anniversary of our parents.

SID and MARY DE SCHIFFART
(nee Oostlander)

on March 2, 1981.
Congratulations and love from:
Gary
Charley & Helen
Clarence
Ron
Judy
Brian
Tim
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ANNIVERSARIES

With thankfulness to the Lord, we wish to announce the 25th Wedding Anniversary of our parents, on March 24, 1981.

COR and HETTY ROMKEMA
(nee Kulker)

We wish them God's blessing of health, happiness and love. May God give them many more years together. Congratulations and love from their children:

Cathy — Vancouver
Rick & Helen
Frank
Diana

Personal congratulations are welcome at an open house, Saturday March 21 from 2 - 5 p.m. in the fellowship hall of the Clarkson Chr. Ref. Church. Best wishes only.
Home address: 171 Digby Rd., Oakville, ON L6J 6A8

1931 March 18 1981
Abbees Denfield
"Commit thy way unto the Lord, trust also in him; and he shall bring it to pass" (Psalm 37:5).
With joy and thankfulness to our Lord we announce the 50th Anniversary of our parents and grandparents.

FRANK and GERDA SCHALK
(nee Schering)

May the Lord continue to keep them in his care and bless them in the years to come.

Piet & Joanne Schalk; Frank, Karen, John
Tom & Tina Schalk; Sandra, Kathy, Eric, Carol
Corry Schalk
Nell & Mac McGugan; Anita & Joe Kox, Edward, Christine, Jack, George
Peter & Becky Schalk; Bonnie, Corrine, Pete, Michael, Cheryl
Nancy & John De Boer; Bill, Ken, Annette, Doug, Allison
Bert & Janice Schalk; Laura, Kristen Marie Schalk
Ina & Herman Vanderhill; Jennifer, Gary, Amy, Susan
Anne & Rienk Feddema; Arlene, Brenda, David, Carol
Open house to be held March 20, at the East Chr. Ref. Church, Strathroy, ON, from 8-10 p.m.
Home address: R.R.#1, Denfield, ON N0M 1P0

1941 April 16 1981
Leiden Burnaby
We are grateful to our Lord that he has kept our parents and grandparents,

VOLKERT JAN and ADRIANA VAN HOVE
(nee VanderMey)

in his care for 40 years and has blessed them richly. We wish them both God's continued blessing of health, happiness and love in him. Their loving children and grandchildren:

Bert & Anne Van Hove; Melinda, David, Phillip, Grace, Paula — Surrey, BC
Henk & Arlene Van Hove; Shawna, Carmen, Nigel, Amber — Surrey, BC
Volkert & Joanne Van Hove; Paul, Justin — Coquitlam, BC
John & Marian Van Hove — Burnaby, BC
Fred & Winnie Van Hove — Surrey, BC
Peter Van Hove — at home
Michael Van Hove & Gerda Hogewoning — at home
and Elly Van Hove — who has been with the Lord since 1967.
A celebration will be held for all friends and acquaintances who wish to congratulate them on April 25, in the New Westminster Church, Hatted 2 o'clock.
Home address: 8455 - 11th Avenue, Burnaby, BC

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ANNIVERSARIES

1936 March 27 1981
Nunspeet Edmonton
"Commit your way to the Lord: trust in him, and he will act" (Psalm 37:5).

With joy and thanksgiving to the Lord, we like to share with you and remember the 45th Anniversary of our parents and grandparents.

JAN and GEERTJE VAN SLOTEN
(nee van Egteren)

It is our prayer God will continue to bless and care for them through the coming years.

Thankful children and grandchildren:

Everl & Alice van Sloten; John, Alan, Sharen, Edward, Marlene — Mississauga

Luc & Truus Wolthuis; Albert, John, Andrew, Margaret, Grace, Susan, Mark — Edmonton

Jake & Tineke van de Velde; John, Jake, Margaret, Alice, William — Edmonton

Art & Wilma van Sloten; Bert, Tracy, Linda — Edmonton

Bob & Margaret Vickerson — Wetaskiwin

Frank & Jennie van Ginhoven; Jonathan, David, Chris — Calgary

Open house on Saturday, March 28, at the home address: 12727 - 114 St., Edmonton from 2 to 5 p.m.

Arum Sherwood Park
1956 1981

On April 4, 1981, the Lord willing, we hope to celebrate the 25th Wedding Anniversary of our parents.

CLARENCE and SIMONE WIERSMA
(nee DeJong)

Their wedding text: "And walk in love, as Christ loved us" (Eph. 5:2a). It is our prayer that God will continue to bless them in the years to come.

Their thankful children:

Edward
Adrian & Jodi (engaged)
Fred
Sylvia
Jack
Ann & Doug Olson
John
Kevin
Rodney
Home address: R.R.#4, Sherwood Park, AB T8A 3K4

OBITUARIES

De vrouwen vereniging „Rondom Gods Woord" betuigt haar hartelijk medeleven aan haar medelid Mrs. J. Boonstra en haar kinderen om dat de Here.

MR. JOHN BOONSTRA

tot zich heeft genomen op 28 februari. Wij treuren maar tegelijk juichen wij omdat hij in vrede ontslapen is. Moge deze zekerheid Mrs. Boonstra en haar kinderen tot kracht zijn.
Listowel, ON

"My grace is sufficient for you" (II Cor. 12:9).

On February 24, 1981, the Lord took unto himself as a result of a car accident, our dear friend,

TERRY HETTINGA

at the age of 20. May God comfort his loving parents, Peter and Sylvia, his sisters, Lisa and Leona and his girlfriend, Sue, to know that he is now rejoicing in heaven before the throne of God. He will be sadly missed by all, but we thank God for letting us share in 20 wonderful years of his earthly life.
Woodstock Maranatha Chr. Ref. Church,
Young People's Society.

Our Christian sympathy goes out to the children and grandchildren of,

MRS. GERTRUDE HOVINGA

She wanted to be with the Lord. May they all be comforted by God's Word. She was a faithful member of the Dutch Ladies Society „Dorcas" of the Ebenezer Chr. Ref. Church, Trenton, ON.

OBITUARIES

March 1, 1981, on the Lord's day, after a short but serious illness, the Lord took home his child,

ANTHONY DE RUYTER

in his 71st year.
His loving wife, Johanna De Ruyter Wagenaar

His children:
Anity & Jackie — Guelph
Carl & Ruth — South Africa
John & Marian — Scapa, AB
Joanna & Dave — Ormroet, NB
Jake & June — Clinton
Lenny & Mark — Ottawa
and 16 grandchildren
"Jesus Christ is the same today, yesterday and tomorrow."
R.R.#1, Bayfield, ON N0M 1G0

"Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me; thy rod and thy staff, they comfort me" (Psalm 23:4).

On February 21, 1981 in Damwoude, Friesland, the Lord in his infinite wisdom and grace took unto himself in his eternal glory our beloved mother, grandmother and great-grandmother,

TRYNTJE DYKSTRA
(nee Hoekstra)

in her 79th year. Formerly of Pictou, NS, she was predeceased by her husband Willem and grandson Frankie in 1965. Her children will always remember her as a truly loving, Christian mother. We thank the Lord for having given her as our Mem and Beppe.

Mem loved her children dearly. She gave us life. She gave us those little things, those small moments. She gave us herself. When we needed advice, she gave gently. When we needed understanding, she gave lovingly. When we needed help, she gave willingly. When we needed solace, her touch was enough. Men, we thank you, in no time we'll meet above.

Peter & Felly Dykstra — R.R. #1, New Glasgow, NS

Arnold & Johanna Dykstra — Elliot St., Pictou, NS

Louw & Baukje Dykstra — R.R. #3, Scotsburn, NS

Frank & Gail Dykstra — Durham, Pictou Co., NS

Griet & John Smees — Damwoude, Fr., Neth.

John & Annebeth Dykstra — Durham, Pictou Co., NS

24 grandchildren and 8 great-grandchildren.

Funeral services were held on Wednesday, February 25, 1981 from the Geref. Kerk, Damwoude. Interment in Damwoude.

„En mij hiertoe door u bereid opnemen in uw heerlijkheid."
Een van onze geachte leden,

MRS. GEERTJE HOVINGA

werd vrijdag, 22 februari in heerlijkheid opgenomen. Moge God de familie sterken in dit verlies.

„Jeugd van Vroeger,"
Trenton Chr. Ref. Church

On February 22, 1981, it pleased the Lord, to take home my dear wife, our mother and grandmother,

GEESSEN MULDER
(nee Klein)

in her 80th year.

"After this I looked and saw before me a great multitude, standing before the throne and the Lamb" (Rev. 7:9)

R. Mulder and family.
Home address: 229 Dublin St., Apt. #227, Guelph, ON N1H 4P4



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OBITUARIES

In memory of:

MRS. TRYNTJE SPAN

1905-1981. "For to live is Christ, and to die is gain." was the comfort of our dear sister and aunt who received the crown of glory on February 24, 1981 in her 76th year. Beloved sister of:

Mr. & Mrs. W. De Vries — St. Catharines

Aunt of:

Mr. W. De Vries — Arizona

Mr. & Mrs. C. De Vries — Belleville

Mr. & Mrs. F. De Vries — Welland

Mr. & Mrs. J. De Vries — Sterling

Mr. & Mrs. O. De Vries — Foxboro

Mr. & Mrs. P. Dykstra — St. Catharines

Mr. & Mrs. A. Kiers — Wellandport

Mr. & Mrs. J. Antonides — St. Catharines

Mr. & Mrs. R. De Vries — St. Catharines

"And we know that God causes all things to work together for good to those who love God, to those who are called according to his purpose" (Romans 8:28).

On February 25, 1981, our beloved husband, father and grandfather,

TEUNIS VAN WYNGAARDEN

died peacefully at home in his 61st year. He was sustained through life, sickness and death by God's faithfulness and leaves to God's continued care:

His wife Bastiana van Wingerden and his children and grandchildren: Nell & Godfrey Halse; Jonathan, Joel, Marika, Meghan — Halifax, NS

Rika & Henry de Jonge; Chris, Tanya, Jodi — Hamilton, ON

Bill & Sylvia van Wyngaarden — Hamilton, ON

Dick & Elaine van Wyngaarden — Brantford, ON

Tony van Wyngaarden & Louise Vanderschee (fiancee) — Brantford, ON

Joanne van Wyngaarden — Brantford, ON

"Blessed are they who die in the Lord."

49 Hampton St., Brantford, ON N3S 4K7

TEACHERS

ALLISTON: Alliston Interdenominational Christian School Society intends to open September, 1981. D.V. Teacher applications are invited for grades **Kindergarten to 8**. Multiple grade classroom experience an asset. Please forward resume to: A.I.C.S.S., Box 112, Alliston, ON L0M 1A0.

ATHENS: Athens Christian School located in a scenic area of the province, requires a **teaching principal** for the upper grades and also a teacher for the **primary grades**. Beginning September 1981. Pleasant surroundings and low pupil-teacher ratio. Please send applications and resumes to: Martin Vander Kloet, Ed. Com., R.R.#4, Athens, ON K0E 1B0.

BELLEVILLE: Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, P. Van Hulzen, 280 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

BOWMANVILLE: Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music**, with possible opening in **Business, French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Attn: Ren Siebenga.

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to advertise your needs,

TEACHERS

BRAMPTON: The John Knox Christian School invites applications for an opening in the senior **grades 7 or 8** commencing September 1981. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Chr. School, 62 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: 416-451-3236 (school).

BRANTFORD: Brantford Christian School invites applications for the position of **Kindergarten teacher**. 3 full days per week, Monday, Wednesday, Friday, experience an asset. Please forward inquiries and resume to: Mr. Chris VanderVeen, Principal, B.C.S., 7 Calvin St. Brantford, ON N3S 3E4. Phone: (519) 752-0433 (school).

BURLINGTON: The Education Committee of Trinity Christian School invites applications for possible openings in the following: **Kindergarten**, part-time grade 6, and teachers for the **Primary and Intermediate** levels. Please forward inquiries and resume to: Trinity Christian School, c/o Mrs. Ann Dirkse, 650 Walker's Line, Burlington, ON L2N 2E7.

CHATHAM: Chatham District Christian Secondary School invites applications and inquiries for a **math/PE** position, a possible **history/Bible** position, and a part-time **art position** for 1981-82. Please contact: Henry Kooy, Principal, 90 Park Ave. E., Chatham, ON N7M 3V4. Phone: (519) 352-4591 (school) or (519) 354-9528 (home).

CHATHAM: The Calvin Christian School may have possible openings for teaching positions in the **primary department** for the 1981-1982 school year. Please send letters of application or inquiries to: Mr. John Postma, Principal, 72 Tissiman Ave., Chatham, ON N7M 4G5. Phone: (519) 352-4980 (school) or (519) 352-7427 (res.).

CLINTON: The Clinton and District Christian School needs a **kindergarten** teacher for 3 days per week, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

CORNWALL: Christian Education Society of Cornwall and area has hired a principal and is now looking for a **primary teacher, 1-3**, preferably with experience. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

DRAYTON: Drayton Calvin Christian School invites applications for the following positions beginning in September 1981. **Teaching Principal** for combination grades 7 and 8 (attractive house also available adjacent to the school. A full-time teacher for combination **grades 5 and 6**. A teacher for a newly established **kindergarten class**. This position is for 3 days per week with a possibility of other teaching duties. For applications and/or information please contact: Miss Annette Van Houten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

DUNNVILLE: The Education Committee of the Dunnville Parental Christian School invites applications for possible openings in the **primary and intermediate** levels, commencing September, 1981. Modern teaching facilities, and close proximity to major cities, an attraction. Address applications to: Dunnville Parental Christian School, c/o Mr. Wm. Riang, Robinson Rd., Dunnville, ON N1A 2W1. Phone: (416) 774-5142.

TEACHERS

DUNDAS: Calvin Christian School invites applications for a probable opening in **grade 7**, beginning September 1981. A background in music and/or science will be a definite asset. Please submit applications to: Gary Glasbergen, Principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, or call: 416-627-1411 (school) or 416-689-8259 (home).

GEORGETOWN: Georgetown District Christian School invites applications from experienced teachers for possible vacancies on all levels. Please forward inquiries and resume to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (home).

GUELPH: Our growing Christian school community is in need of a **primary teacher** and has a possible opening for a part-time position in **grade 7 and 8**. Consider becoming part of this community, located in an attractive university setting. Contact J. Vriend, principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school), 836-6507 (home).

HAMILTON: The Education Committee of Calvin Christian School invites applications for possible vacancies in the **primary and intermediate** grades. Contact: W.H. Hultink, 547 W. Fifth St., Hamilton, ON L9C 3P7. Phone: 388-2645.

JARVIS: Jarvis District Christian School invites applications from qualified teachers for the following positions: **1. Special education a.m./grade 8 p.m.** — full time position. **2. Kindergarten** — half-time position. Please send all applications and inquiries to: Pete Weening, Principal, R.R.#1, Jarvis, ON N0A 1J0. Phone: (519) 428-0887 (home); (519) 587-4444 (school).

KINGSTON: The Kingston Christian School invites applications for a **Grade 1 teacher** (full-time), and 1 or 2 part-time teacher(s) for **junior and intermediate** grades in **science, math, French, and art**. Experience preferred. Applications to the Principal, Kingston Christian School, 88 Wright Crescent, Kingston, ON K7L 4T9.

LONDON: The London Parental Christian School invites applications for a possible **middle grade** opening for the 1981-82 school year. Please submit a letter of application, including a statement of why you wish to teach in our school, to the Principal, Rick Klooster, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360.

LONDON: You are invited to submit applications including resume and academic record for the following teaching position(s) for the 1981-1982 school year: **PE/Bible/French/business** (female preferred). Please submit your application to: W. Drost, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

LUCKNOW: The Lucknow District Christian School requires a **teaching principal** for the **senior grades** beginning school year 1981-82. We will also consider a senior teacher with partial administrative duties. Please address inquiries or applications to: Mrs. B. Broer, Sec., Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

LOOKING?

Need something,
or someone?
Try our classifieds,
they really work!!!

TEACHERS

NEWMARKET: Holland Marsh District Christian School invites applications for possible openings in the **primary and senior grades**. For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school), (705) 737-0957 (home).

OTTAWA: The Ottawa Christian School Association invites applications from experienced teachers for a likely opening at the **grade 1-2** level for the school year 1981-82. Please forward inquiries and resume to: H. Huyer, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

REXDALE: Timothy Christian School invites applications for probable positions, **Half-time Kindergarten/half-time grade 4 or full-time combination**. Please contact Mr. H.K. Bergama, principal, for application forms and further information. Phone: (416) 741-5770 (school), or (416) 793-3336 (home). 28 Elmhurst Dr., Rexdale, ON M9W 2J5.

ST. THOMAS: Ebenezer Christian School, St. Thomas, ON, requires a **teaching principal** (Grade 8), beginning school year 1981. Excellent facilities, low pupil/teacher ratio, as school secretary reduces workload. Please address applications or inquiries to: Mrs. T. Oegema, sec., Education Committee, Post Office, Talbotville, ON N0L 2K0. Telephone: (519) 633-0514.

SARNIA: Lambton Christian High School, Sarnia, ON has openings in **French, math, science and history** for the school year 1981-82. Send resumes to the school. Mr. H. VanderMeulen, Principal, Lambton Christian High School, 295 Essex St., Sarnia, ON N7T 4S3. Phone: (519) 337-9122.

STRATFORD: The Stratford and District Christian School may need 2 teachers, 1 **kindergarten** plus **relief (7, 8)** and 1 teacher in the **primary division**. Please send resume and inquiries to: A.J. Vanderstoel, Box 276, Stratford, ON N5A 6T1. Phone: (519) 271-7292 (school), (519) 655-2967 (home).

STRATHROY: John Calvin Christian School, Strathroy, Ontario has a possible teaching position at the **primary level** and requires a **remedial teacher** (60% - each morning) for the school year 1981-82. There is a possibility that the remedial time (60%) will be combined with the principal's relief position (40%) for a full time position. Please send letters of application to Mr. A. Vander Laan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934 (school) or (519) 245-1402 (home).

THUNDER BAY: Thunder Bay Christian School invites applications for the position of **kindergarten teacher**, combined with **secretarial duties** or **remedial teaching**. Also possible openings in the **primary and intermediate** grades. Please address resume or inquiries to: Mr. C.J. Grootenboer, Sec., R.R.#1, Muriilo, ON P0T 2G0. Phone: (807) 935-2778 (home).

TEACHERS

TORONTO: Toronto Central Christian School invites applications for teachers, **grades 1 through 8**. Please direct inquiries and applications to: Hilda Roukema, Principal, 56 Salisbury Ave., Toronto, ON M4X 1C5, or phone: (416) 968-2036.

UTTERSON: The Muskoka Christian School in Utererson, ON invites applications for the following teaching positions for 1981-82 school year: **Grades 1-3 and 4-8**. Please forward inquiries and resume to: R. Houser, Principal, Muskoka Christian School, P.O. Box 105, Utererson, ON P0B 1M0.

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the following areas: **Intermediate Division** (ability to teach French an asset) and **Primary Division**. Direct all inquiries to Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school).

WILLOWDALE: Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

WOODSTOCK: Required for September 1980, a teacher for **grade 5**. Ability to teach **French** an asset. Please forward resume or inquiries to: R. Vander Ploeg, Principal, John Knox Christian School, Juliana Dr., Woodstock, ON N4S 7W3. Telephone: (519) 539-1492 (school).

WYOMING: The John Knox Christian School of Wyoming, ON invites applications for possible openings in the following positions: combined **1 and 2, 3 and 4 and 5 and 6**. Send applications to: Mr. S. Van Reenen, P.O. Box 81, Wyoming, ON N0N 1T0. Phone: (519) 846-3112.

British Columbia

BURNABY: John Knox Christian School, Burnaby Campus, will have a **full-time position including special education** for the 1981/82 school year. Interested persons are invited to forward their complete resume and application forms to: Ben Hendricks, Principal, John Knox Christian School, Burnaby Campus, 8260 — 13th Ave., Burnaby, BC V3N 2G5.

DUNCAN: Duncan Christian School invites applications for a **junior secondary social studies/science or English/science teaching position** for the 1981-82 school year. Inquiries are also invited for a possible **special education** position at the elementary level. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 849, Duncan, BC V9L 3X9. Phone: (604) 745-5341.

The Ontario Alliance of Christian Schools

informs all Christian School Boards and all new applicants for teaching positions that: it is a standing policy of Christian Schools International that,

... "teachers in training or unemployed teachers will not be offered positions prior to April 1."

Classified Advertising

TEACHERS

Ontario

Woodland Christian High School

(located between Kitchener and Guelph on Hwy. #7)

invites applications for positions on an expanding staff

The openings for the 1981-82 school year are in combinations of

Biblical studies/English/History/Boys Phys. Ed.

Please send letters of applications and resumes to:

W.C.H.S., R.R.#1, Breslau, ON N0B 1M0.

Phone: (519) 648-2771

—AND—

Woodland Christian High School

invites applications for a possibility of working

in the community in the function of

Public Relations and Fund Raising.

Both full and part time will be considered.

Contact:

Mr. Ralph Thompson,

195 Abraham St., Cambridge, ON N3H 1H4

Phone: (519) 653-7582

John Knox Memorial Christian School

in Fruitland

requires the following personnel

1. A teacher for a possible opening in a **combined grade 2 and 3** class

2. A half-time teacher for our **remedial programme.**

3. A teacher for a **Kindergarten** awaiting membership approval.

Interested parties may also apply for a

combined remedial/Kindergarten position.

Letters of inquiry and applications may be made to

Wm. Siofstra, Principal.

John Knox Memorial Christian School,

Box 27, Fruitland, ON L0R 1L0

School Phone: 643-2460 — Home phone: 945-2657

Laurentian Hills Christian School

Kitchener, Ontario

invites applications for the position of

PRINCIPAL

We require a teaching administrator to direct the educational program of our 4-classroom school, employing 4 full-time and 2 part-time teachers.

Duties to commence 1981-82 school year.

Inquiries and applications may be forwarded to

the Chairman of the Education Committee,

Mr. Richard Dykstra,

86 Colebrook Crt., Kitchener, ON N2E 1Y8.

Phone: (519) 742-8279

Beacon Christian High School

in St. Catharines, Ontario

invites applications and inquiries for the following areas:

English (interest in drama helpful)

Bible

Commercial Subjects (Typing, bookkeeping, office procedures, etc.)

Experienced or new teachers are invited to write or phone:

John Vriend, Principal,

2 O'Malley Dr., St. Catharines, ON L2N 6N7

Phone: (416) 937-7411

West

—Smithville District Christian High School—

are in need of full time **MATH** and **SCIENCE** teachers

for the school year 1981-1982.

Positions will also be open in **FRENCH, MUSIC, GIRL'S**

PHYSICAL EDUCATION and **BASIC EDUCATION.**

SDCH operates under the HDCH school board.

Please direct inquiries and send all applications to:

Mr. M.B. Strooboscher, Principal.

Smithville District Christian High School,

Box 310, Smithville, ON L0R 2A0

Phone: 957-3255 or 957-3431

Toronto District Christian High School

will have openings in the following subjects:

• **Music** • **Mathematics**

and an opening for the position of

• **Librarian**

Please send applications and resumes to:

Mr. W. Barneveld, Principal,

7900 Kipling Ave., Woodbridge, ON L4L 1Z5

Phone: (416) 851-1772

TEACHERS

Alberta

Edmonton Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in kindergarten, elementary, intermediate, junior and senior high classroom positions. These include openings in **music/fine arts, remediation, physical education, and secondary social studies, counselling, business education, mathematics, and English.**

We have the added excitement this year of having the services of curriculum coordinators: K-6 and 7-12. This combined with nearly 80 committed educators seeking to work out an educational experience which more clearly reflects His claim on life is fertile soil in which to grow personally and professionally.

Lee Hollaar, Principal

14304 — 109 Ave., Edmonton, Alberta T5N 1H6.

Telephone: (403) 454-0791

Immanuel Christian School

serving a large Christian community in southern Alberta,

is now accepting applications for teaching positions in

the following areas

ELEMENTARY — GRADES 2, 3, AND 6

JUNIOR/SENIOR HIGH — HOME ECONOMICS, ENGLISH/SOCIAL

For more information please forward all correspondence

to

Mr. H. Konynenbelt, Principal,

802 6th Ave. N., Lethbridge, AB T1H 0S1

Phone: (403) 329-1750

Rocky Mountain House Christian School

situated near the beautiful Rocky Mountains is inviting applications for possible openings in the **elementary** grades.

Send applications or inquiries to:

Mr. P. Valkenier, Principal,

P.O. Box 669, Rocky Mountain House, AB T0M 1T0

Phone: (403) 845-3516

British Columbia

Abbotsford Christian Secondary School

has a possible vacancy in

English/Instrumental Music

for the 1981-1982 school year. Our fully equipped secondary school

offers a comprehensive Christian education to

250 students in Grades 8-12.

Teachers wishing to be part of a dynamic, growing Christian school situation should send resume and references along with application to:

John Messelink,

Box 182, Abbotsford, BC V2S 4N8

Phone: (604) 859-5528

The Vancouver Christian Secondary School

is a young, rapidly growing interdenominational High School.

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 12, expects about 150 students in September 1981, and will add grade 12, the last sitting. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the school year 81-82, the school will need the following:

Principal: The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

Staff: Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E., and Business Education** courses. Enquiries should be directed to the principal.

Mr. Conrad VanderKamp,

Vancouver Christian Secondary School,

3496 Haida Dr., Vancouver, BC V5M 3Z4.

Phone: (604) 430-3062 (school).

The Elementary Division

of the

Vancouver Christian School,

5621 Killarney St., Vancouver, BC V5R 3W4, invites teacher applications for possible openings in grade 3/4 and 4/5 combinations. Please send your application and resume to the principal.

Mr. Frank DeVries.

TEACHERS

SURREY: In September, 1981, John Knox Christian School, Surrey Campus, will have openings for a **grade 3 teacher** and an **intermediate grades teacher.** Expertise in French, music or remediation would be helpful. Please send applications to: Mr. A. Jansen, Principal, 9612 - 152nd St., Surrey, BC V3R 4G4

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON

519-482-3455

244 ACRES, 150 workable, Tees-water loam, well-drained, 100 acres bush, house, barn, drill-well, silo, \$250,000 F569.

237 ACRES, 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton, F721.

753 ACRES, 700 workable, 1 house and barn, 3,000 heat unit area, F699.

BASIC LAYER QUOTA 14,400, 2

barns, 7 bedroom home, 100 acres

— 97 workable. Near Londesboro

F727.

BEEF BARN, brick home, 100 acres.

Near Londesboro, F701.

50 SOW FARROW-TO-FINISH,

modern barn, 187 acres, 175 work-

able, 3 bedroom home, 10-1/8%

mortgage, F735.

BROILER QUOTA, 17,128 plus class

2. Beef capacity 350, harvester,

brick house, gravel pit, bush, 300

acres, 225 workable, mortgage, con-

sidered, F759.

85 SOW BARN, second barn, 3

bedroom house, 100 acres, 88

workable or 50 acres, F749.

100 SOW FARROW-TO-FINISH,

brick house, steel shed, 182 acres,

160 workable or 85 acres, F596.

703 ACRES, 628 workable, 3 sets of

buildings, F655.

80 SOW BARN, 115 fattening, liquid

manure, brick house, excellent

buildings, 28 acres, F756.

100 ACRES, grain drier, storage

bins, ranch style house, F715.

167 ACRES, 145 workable, gravel

pit, 7 acres bush, Morris township,

F581.

310 ACRES, 252 workable, gravel

pit, hard wood bush, modern house,

beef and pig barn, mortgage consid-

ered, F761.

100 SOW 365 fat pig capacity,

liquid manure, 5 bedroom house,

F760.

BROILER QUOTA, 20,000 plus class

2, roaster A, Quota 1,220, annual

pullet production 70,000, modern

4,000 sq. ft. home, built-in pool, 30

acres across the road with 18,000

layer quota, 3 bedroom house, F480.

200 HOG CAPACITY brick

bungalow, small acreage, at

home sale, \$75,000, F764.

DAIRY, 200 ACRES, 165 workable,

85 free stall, double six herring

barn, Quota available, F743.

98% ACRES, 97 workable, 60 sow

barn, 4 bedroom house, Highway

location, Tuckersmith township,

F767.

138 ACRES, 125 systematically

tiled, 80 sow and 800 finishing barn,

3 acres orchard, modern home, Hay

township, F772.

We have other farms available.

PETER DAMSMA,

R.R.#5, Clinton, ON

Phone: 519-482-9849

FOR SALE

DAIRY farms as going concerns. Any size, any price, anywhere in Ontario. Also available, **HOG** and **BEEF** farms at very competitive prices.

REALTOR

DIRK

WOUDSTRA

ORONO, ON L0B 1M6

416-983-5915

Classified Advertising

TEACHERS

The Houston Christian School Society

invites application for the following teaching position for '81-82

Due to possible expansion a grade 5 through 9 science-social teacher will be needed. The Houston Christian School is located in the beautiful Bulkley Valley in central B.C. Contact the Principal, H. Vandermeer, Box 237, Houston B.C., V0J 1Z0 Phone: (604) 845-7736 (school)

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1981/82 in any of the major areas of study, but especially in:

- ◀ Bible
 - ◀ Social Studies (1 definite opening)
 - ◀ Business Education (1 definite opening)
 - ◀ English (1 definite opening)
 - ◀ French
 - ◀ P.E.
- or combinations thereof

In some of these subject areas, leadership with over-all program development could be offered.

Located in the greater Vancouver regional district with an out-standing range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue, Surrey, BC V3R 1C3

For further information contact: F. Herfst, principal, (604) 581-1033 (office) or (604) 524-6753 (home)

Pacific Christian School

ELEMENTARY DIVISION — invites applications for

Grade 5 position

and a tentative vacancy, 50% Kindergarten, 50% remedial supervision.

SECONDARY DIVISION — requires a suitably qualified teacher for

Industrial Education 8 - 12

emphasis on drafting and woodwork.

Three letters of reference required for all positions. Apply to:

The Principal, Pacific Christian School, 671 Agnes St., Victoria, BC V8Z 2E7

Tel: (604) 479-1555 (elementary); 479-9365 (secondary)

REAL ESTATE

A. E. LePAGE

Land Sales Division

550 Fennell Ave. E., Hamilton, ON L8V 4S9.

Broiler Farms For Sale

BURLINGTON - Very exceptional 10 acre farm, located in a prestigious area. Large custom built home, loaded with extras. Three fully automatic barns. Plus 23040 Broiler Quota, 5,000 Class II and 11520 Roaster "A" Quota. 12% financing available with good terms.

BINBROOK - 50 acre farm with large 4 bedroom home — three barns, fully automatic, plus 35,000 Broiler Quota and 5,000 Class II. Reasonable price and terms.

DUNDAS - Solid 4 bedroom home, extra buildings, two barns with automatic feeding plus 5 acres of prime property. Basic Quota of 11,200 Broilers plus 5,000 Class II. Very reasonable asking price, excellent financing terms at less than 11%!!!

NEAR GRIMSBY: 9,300 broiler quota, 5,000 class 2, excellent barn, plus family home and 33 acres. Vendor may consider financing.

The above farms are listed exclusively, and if you wish any further information please contact either **George Lammers** (Res: 416-659-7476) or **Fred Hagan** (res: 416-389-3405) or at the office at 416-387-3738.

"If you are serious about selling so are we!"

REAL ESTATE

FARMS FOR SALE

138 ACRES

Situated on Grand River with 45 acres river flats, in Oneida township. House and barns renovated and upgraded. Clean productive farm. Suitable for any operation. Financing available.

HILLTOP-HIGHWAY FRONTAGE

2 storey brick house, barn 88 x 50, barn 50 x 16, and shed. All on 136 acres adjacent to rental land in one of Ontario's most productive farm areas. Any operation would suit this parcel, totalling 175 acres of workable, well drained land.

BEEF, HOGS, SHEEP ADAPT HERE 100 acres, currently seeded with alfalfa. Quonset barn, insulated and ventilated, 2 Butler silos and machine shed 24 x 40 ft. The home is modernized and heated by gas well on the farm. Owner anxious. Must be seen.

BROILER-BREEDER-EGG OPERATION

3 acre modern operation. Designed to expand in future. New 4 bedroom home, barn 40 x 90 ft. Contract and permits in the wings when you are ready to expand. Quota's and increases are just around the corner. Best value at \$98,000.

GREENHOUSE — CAYUGA

15,000 sq. ft. plus service buildings. Boilers and all equipment included — Contracts, Ontario Flower Growers Membership and Farm Credit assistance are all available. Asking \$65,000.

HAGERSVILLE AREA — DAIRY

Top herd, quota, pipeline and all necessities on 150 acre farm. High productivity record in all respects. 2 storey brick home. Quality throughout makes this a number one show place. Equipment list available on request. Complete at \$550,000.

G. Bruce MacDonald

Real Estate Ltd., Realtor
45 Calhoun St. E., Caledonia, ON
416-765-4495 or 416-772-5767

BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, B.C., invites applications for the position of principal for the 1981-82 school year.

Applications are also invited for teachers for the 1981-82 school year, with qualifications in the following areas:

- Math and Science
- Social studies
- Counseling
- English
- French
- Home economics
- Business Education

Send applications to:

George Koopmans,
Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
(604) 846-5386 (home)

RICHMOND CHRISTIAN SCHOOL

has positions open for the 1981/82 school year:

1. Teacher for Grades 5 and 6,
 2. Teacher for French for Grades 4, 5, 6 & 7,
 3. Part-time teacher for Grades 6 and 7,
- or any combination of the above.

Interested persons should send their resume of experience and qualifications plus an educational and life-faith statement as to how you understand and convey these principles to:

Richmond Christian Elementary School,
8180 No. 2 Road, Richmond, BC V7C 3M3

Attention: Mr. I. Codling

For more information regarding the above positions, telephone the school at: (604) 277-4714 or contact Mr. Nick Loenen, president of the Board at: (604) 274-3868.

REAL ESTATE

CHESLEY AREA FARMS

WELL SET-UP DAIRY FARM: 100 acre prosperous and showy farm with 95 acres of prime, workable land. L-shaped barn 36' x 96' plus 36' x 72', 3 yr. old, 16' x 24' milkinghouse, 4 unit Surge Pipeline Milking System with automatic washer, 500 gallon milk tank, water bowls, cemented barn yard and manure pit. 60' silo with unloader, 31' high moisture corn silo (80 ton capacity), 2,000 bushel grain bin. 5 yr. old 36' x 56' implement shed. Beautifully decorated red brick home has 3 bedrooms, 2 baths, carpet and hardwood floors, forced air-oil furnace, attached carport. Asking \$320,000 for farm and livestock (70% registered). Milk quota and feed negotiated separately.

DAIRY FARM WITH SUPER EFFICIENT MILKING FACILITIES! 303 acres, approximately 280 workable, #1 barn 81' x 120' plus milkinghouse-utility area 34' x 44', #2 barn 65' x 65' plus a loafing barn approximately 51' x 81', 2 manure pits and 200 amp wiring. 2 silos 20' x 70' and third 16' x 60', all with unloaders. Approximately 150 livestock and quota available, but not included in purchase price. Large attractive 4 bedroom double brick home offers 2 baths, living and dining room, recent rec. room 12' x 18', attached double garage. Many, many more features. Price includes land, buildings and some equipment. Asking \$635,000.

For further information, contact our Chesley office, 519-363-3726; evenings call Sharon Ball 519-363-3338 or Ron Klages 519-363-2052; representing:

Wilfred McIntee & Co.
Limited Realtor

London, Ontario



M.L.S.
Realtor
1880 Dundas St.,
London, Ontario
N5W 3G2

Stanley
Vandergoot
Real Estate



RESIDENTIAL — FARMS
Office: (519) 451-3680
Res.: (519) 672-2283

TEACHERS

REAL ESTATE

BEAUTIFUL 95 ACRE FARM - over 90 acres workable, house, barn and most of haying machinery, only 1-year-old. Barn has 27 tie-ups, big hay loft and mow conveyor plus heavy duty stable cleaner, haying machinery to be negotiated. House has 1,700 sq. ft. living space, carpeted, fireplace, full basement, big cistern, attached garage.

For more details call:

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evenings call Lawson White 519-924-2229 or

Ruth Heath 519-986-2830; representing:

Wilfred McIntee & Co.
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20,000 bird laying quota; tri-deck Ford Dickson cage c/w automatic feeding; Hart cups; Set up for automatic egg collecting-belts and transveyors not included. Pit cleaners (cable) c/w concrete holding tank at one end and with vacuum wagon to transport to lagoon. 60 cage aqua-matic washer-grader in excellent condition. Barns have plywood exterior with metal roofs. Large three-bedroom home.

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#1 - 822 litres; #2 - 183,073 milk quota. 2 machine sheds; 8 room house; active sand and gravel pit. Approximately 5 miles from Chr. Ref. Church and Christian school in Orillia.

Other farms and businesses available.

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CAMP GROUNDS COTTAGES

The April 24th issue of Calvinist Contact will contain a special magazine format

CAMPING & RECREATION

Issue.
Plan to use it for organizing your summer vacation. Should you wish to advertise in it, contact us before April 10th.
Calvinist Contact

Camping & Recreation

99 Niagara St., St. Catharines,
ON L2R 4L3

Classified Advertising

HELP WANTED

Summer Camping Opportunity



THE SCOTT MISSION CAMP* offers disadvantaged children and youth of the inner city a Christian, wholesome and happy camping experience in the Caledon hills approximately forty miles from Toronto. Owned and operated by The Scott Mission, (a non-denominational, charitable organization) the camp provides a physically challenging and spiritually rewarding programme of group games, campcraft, swimming, Bible study, horseback riding, canoeing, and nature encounter in a variety of out-door settings.

Campers whose environment or social background has suffered disruptive influences receive support and guidance from a group of committed, loving, young adults who serve as counsellors and programme specialists. Skilled and mature leaders are required for each of the above areas as well as for counselling, swimming instruction, hiking, and archery. All positions offer some remuneration which is scaled to the applicant's experience and skill.

If you are interested in sharing an exciting, learning, serving summer please contact:

Earl Ambrose, Director,
The Scott Mission (phone: 924-4437)
502 Spadina Ave., Toronto, ON M5S 2H1.

*Accredited by the Ontario Camping Association and Christian Camping Int'l.

The Christian Reformed Church in North America, in Burlington, ON

invites applications for
RECEPTIONIST / TYPIST

Proficiency in typing and shorthand is essential.
The Christian Reformed Church in North America,
Box 5070, Burlington, ON M7R 3Y8 — (416) 637-3434

The Christian Farmers Federation of Ontario

invites applications for the position of
RESEARCH AND POLICY DIRECTOR

This position may become available by the end of March, 1981.
The position will involve contact with membership, federation policy development, public speaking, contact with government and engaging in research.

Important assets for the position include a positive Christian persuasion, a willingness to travel, a knowledge of agriculture, economics, politics, and ability to give leadership.

Please apply in writing to:
Christian Farmers Federation of Ontario
Box 698, Harriston, Ontario N0G 1Z0

SHALOM MANOR,

Christian Home for the Aged in Grimsby, opened in 1979,
requires a

DIRECTOR OF NURSING

Responsibilities: Directing and supervising the nursing staff and residents in a 74-bed nursing home. (30 beds in special care unit and 44 beds in self-care unit).

Qualifications: Applicant must be willing to give Christian leadership, must possess certificate or be eligible for registration as a R.N., in the province of Ontario, must be able to speak English and Dutch, must be willing to work approximately 40 hours a week. Experience preferred.

Salary: Negotiable and will commensurate with training and experience. Please send complete resume indicating qualifications, experience, date available, etc., to:

Mr. H. John Kamphuis, Administrator
Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5
Telephone: 416-945-9631
CLOSING DATE: MARCH 31, 1981

CALVINIST CONTACT

invites applications for

Managing Editor

The full time position has been created so that greater emphasis can be placed on editorial planning.

The qualified person should:

- be able to provide Christian leadership and direction.
- have writing skills in both Dutch and English and be proficient in both.
- have an understanding of C.C.'s constituency (audience).
- have experience in journalism and editing.

DEADLINE IS MARCH 16, 1981.

Send resume and inquiries to:

KEITH KNIGHT CALVINIST CONTACT,
99 Niagara St., St. Catharines, ON L2R 4L3

HELP WANTED

WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, \$1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

WANTED: Reliable young man to help with beekeeping operation during the months of June to September inclusive. Write to De Jong's Honey Farm, Box 1956, Brooks, AB or phone: 403-362-5416.

GROWER WANTED

We are in need of a grower for 17,000 sq. ft. of greenhouses. Must be experienced with the production of cut mums and carnations. Please send complete resume and expected salary to: Passmores Flowers, att. Dennis Vandenberg, 291 Erie Ave., Brantford, ON N3S 2H7. Phone: (519) 752-7885.

RIVERSIDE SHELL SERVICE

Severn Bridge, ON
needs a **mechanic** with A license immediately. Full time employment. Phone: 705-689-5315 or write: Riverside Shell Service, Highway 11, North, Severn Bridge, ON P0E 1N0.

CRWRC

**urgently needs
NURSES**

to consider serving in Sierra Leone. B.S.N. is preferred, but equivalent experience will be considered. Six-year commitment is essential. Please call us if you know of any qualified person who might be willing to serve.

(616) 241-1691, ext. 193

Wanted by spring on large modern dairy farm in N.S., **reliable young man**. Experience with milking and machinery required. Good wages, room and board included. Write to: J. Folkertsma, Shubenacadie Box 93, Hants Co., NS B0N 2H0.

WANTED: Single man on large irrigation farm in southern Alberta, room and board supplied, private living quarters. High wages for the right person. Phone: (403) 345-3156 or write Box 1314, Coaldale, AB.

HELP WANTED

JOURNEYMAN, MECHANIC required for co-op service centre in Neerlandia, AB. Experience necessary in diesel and gas engines, welding an asset. Top wages and good working conditions. For more information contact: General Manager, Neerlandia Co-op Ltd., Neerlandia, AB T0G 1R0. Phone: (403) 674-3020.

Talitha Christian Girl's Home requires

HOUSE PARENTS

to love, correct, guide and uphold six troubled, teenaged girls. Starting August 1, 1981 (preferably). Current detailed program and procedures are available for new house parents. Basic qualifications: Maturity, authority, a strong commitment to help lead girls in a Christian way. If the Lord moves you to set aside at least one year for this important work, contact:

George Struyk,
Box 2112, Cochrane, ON P0L 1V0.
Tel: 705-272-5672

EMPLOY. WANTED

17-YEAR-OLD GIRL from B.C., looking for employment during July and August. Red Cross certified babysitter, excellent swimmer, much experienced with the handicapped. Please write to Box #4586, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

COLLEGE STUDENT seeking summer employment. Will train for anything! Loves outdoors, eager for a challenge! Phone or write: Alice Vanderwerf, 15 Withrow, Nepean, ON K2G 2H7. Phone: 224-1810.

YOUNG, AMBITIOUS married man seeks employment on a dairy farm with semi-retired farmer, with future option to buy. References available. Please reply to Box #4593, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

GREENHOUSE WORK: Married man, 28 years of age, with Dutch horticultural diplomas, seeks employment in greenhouse work. Contact: Jan Verbruggen, 309 Victoria St. E., Apt. #1A, Alliston, ON Phone: (705) 435-7916.

EMPLOY. WANTED

STUDENT seeks summer employment on any type of farm, has two summers experience. My name is John Wessels, currently a grade 12 student at Durham Christian High School to be graduating in June, going to Dordt College in September. Eager and healthy. Please phone: 1-416-623-4120 or write: John Wessels, 10 Liberty St. North, Bowmanville, ON L1C 2L4.

MINISTERS NEEDED

PASTOR NEEDED

The **Holland Marsh Chr. Ref. Church** is in need of a pastor. We are a rural farming community with approximately 90 families. Our community is served by excellent Christian grade and high schools. Pastors interested in serving our church, to preach God's Word and give pastoral care, are invited to send a brief resume, in confidence. A profile on our congregation will be sent upon request. Write: Mr. Louis Bierling (clerk), R.R.#2, Newmarket, ON Canada L3Y 4V9 or call 416-775-6571.

FOR SALE

COMFORTABLE, VINYL-SIDED SUMMER COTTAGE

with contents, on a good-sized grass lot — overlooking Lake Erie. Located between Pt. Rowan and Pt. Bruce. Very close to beach and harbour. Good investment for families and nature lovers. Fine for holidays or to rent out. For inquiries, write to Box #4589, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

PERSONAL

Christian gentleman, 46, living in Southern Ontario would like to correspond with a lady in her thirties. Please write to Box #4592, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

FOR RENT

ORONO: Modern Triplex, 2 bedroom units. \$200 and \$250 monthly. Available March 31. Phone: 416-1-987-5215.

What's new at Redeemer College?

A great deal is happening
right now at the board and committee levels.

A Membership Meeting
is planned for the spring to deal with location, staff
and curriculum.

Become a member of the
Redeemer College Association today so that you can
participate in the meeting and
support the College.

Redeemer College

I would like to become a member of the Redeemer College Association.
Enclosed is my membership fee of **\$25.00**

Name: _____

Address: _____

Code: _____

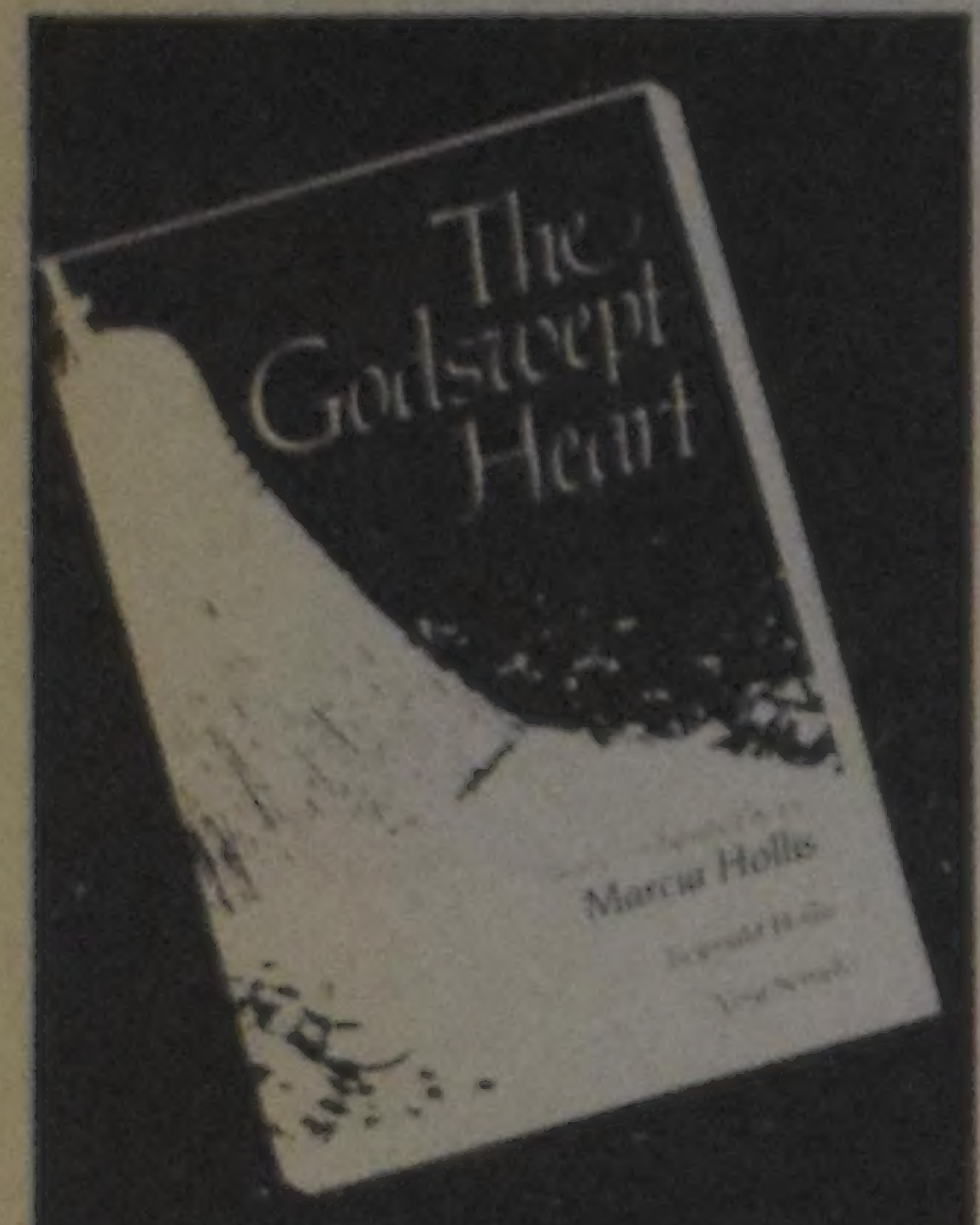
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St. Catharines, ON
L2M 7M7

EVENTS


BUSINESS


Nieuw voor Welland en omgeving.
★ Kropsla, krul andijvie, Brussels witlof.
★ Rode, witte, chinese en savoye kool.
Het geschikste adres voor uw groente en fruit. Zie onze grote sortering planten en bloemen.
★ Kakel verse eieren en zuivel producten.

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Welland, ON
Telefoon: 735-9804



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You are cordially invited to a learning vacation at Calvin

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July 11-18, 1981

For Whom?
All alumni and friends of Calvin—singles, couples, families; young and old. Children's activities and babysitting provided.

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Dr. Vernon J. Ehlers—*Your Use of God's Word*.
Dr. M. Howard Rienstra—*The Religious Roots of Western Civilization*.

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All provided by the college

Free Time?
All afternoons. Enjoy Calvin's facilities and the attractions of Grand Rapids and Western Michigan. A social activity each evening.

Cost?
\$160 each adult; \$50 each child ten and over; \$25 each child five through nine; \$5 each child under five; \$15 for additional adjoining room for children.

Reservation or information?

SUMMERFEST
Alumni Office
Calvin College
Grand Rapids, MI 49506

Christians are never finished learning. Calvin recognizes its responsibility to provide lifelong learning opportunities for its alumni and friends.

More medicine

UGANDA (EP) — "The number of patients coming to our hospitals has almost doubled since two years ago," said administrator Zachariah Kalega of the Uganda Protestant Medical Bureau in requesting medical relief from Medical Assistance Programs International. In response to the request, MAP is providing an estimated \$170,000 worth of medicines slated for treating people of troubled Uganda.

With funds for handling from the President Bishop's Fund for World Relief of the Episco-

pal (Anglican) Church, more than \$100,000 worth of antibiotics, analgesics and medicine for worms are being airlifted from Chicago to London, then to the Ugandan city of Entebbe. Kalega said the supplies would be distributed among the nine hospitals and 16 clinics of the Uganda bureau, which is a medical arm of the Anglican Church of Uganda. The medical staffs of the bureau have been facing critical shortages in the wake of Idi Amin's paralyzing reign, ending in 1979.

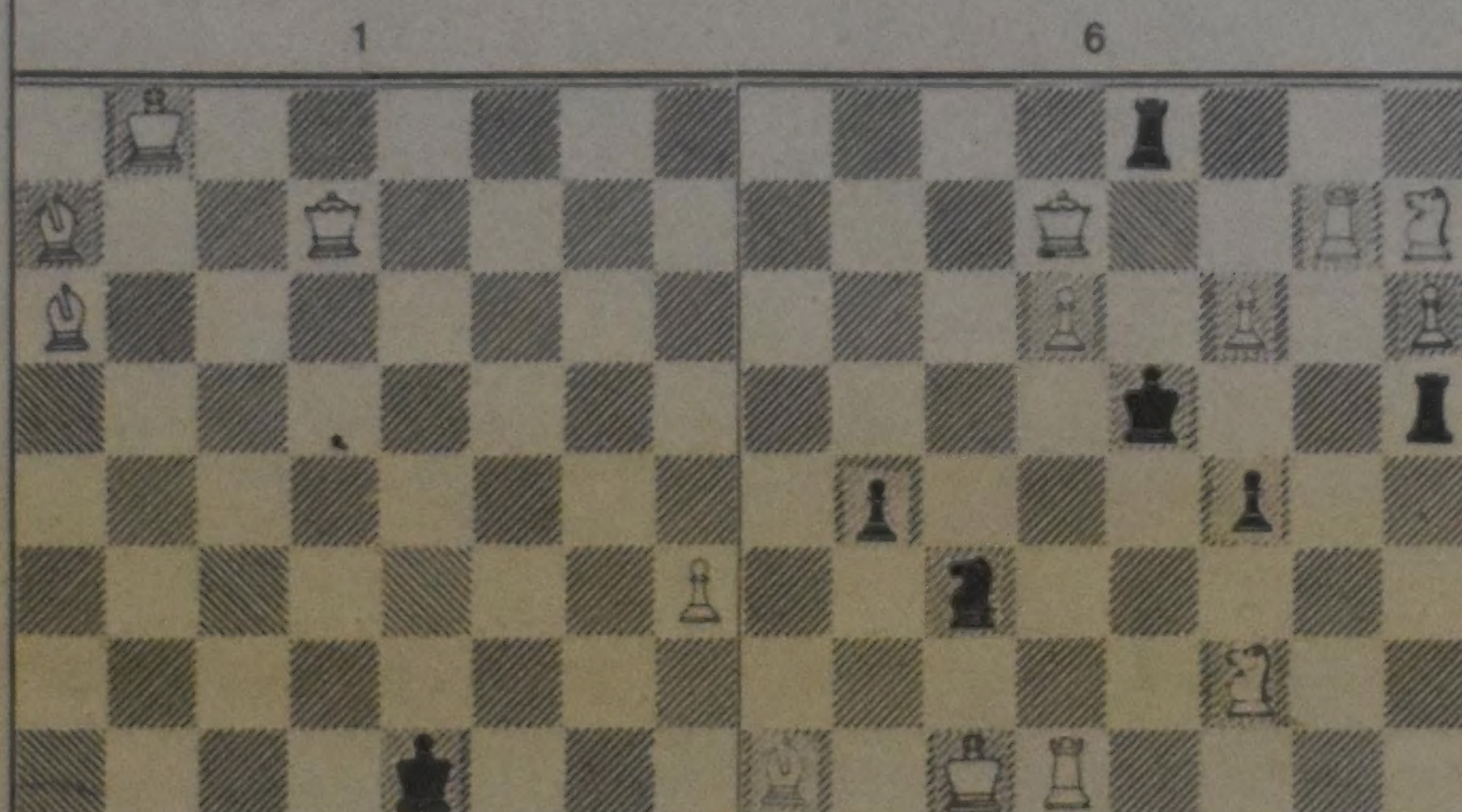
LET'S PLAY CHESS

Editor: Pete Layer

FIRST SERIES OF PROBLEMS IN MARCH

#864
W. Speckmann,
Germany, 1942

#865
Touw Hian Bwee,
Indonesia, 1970



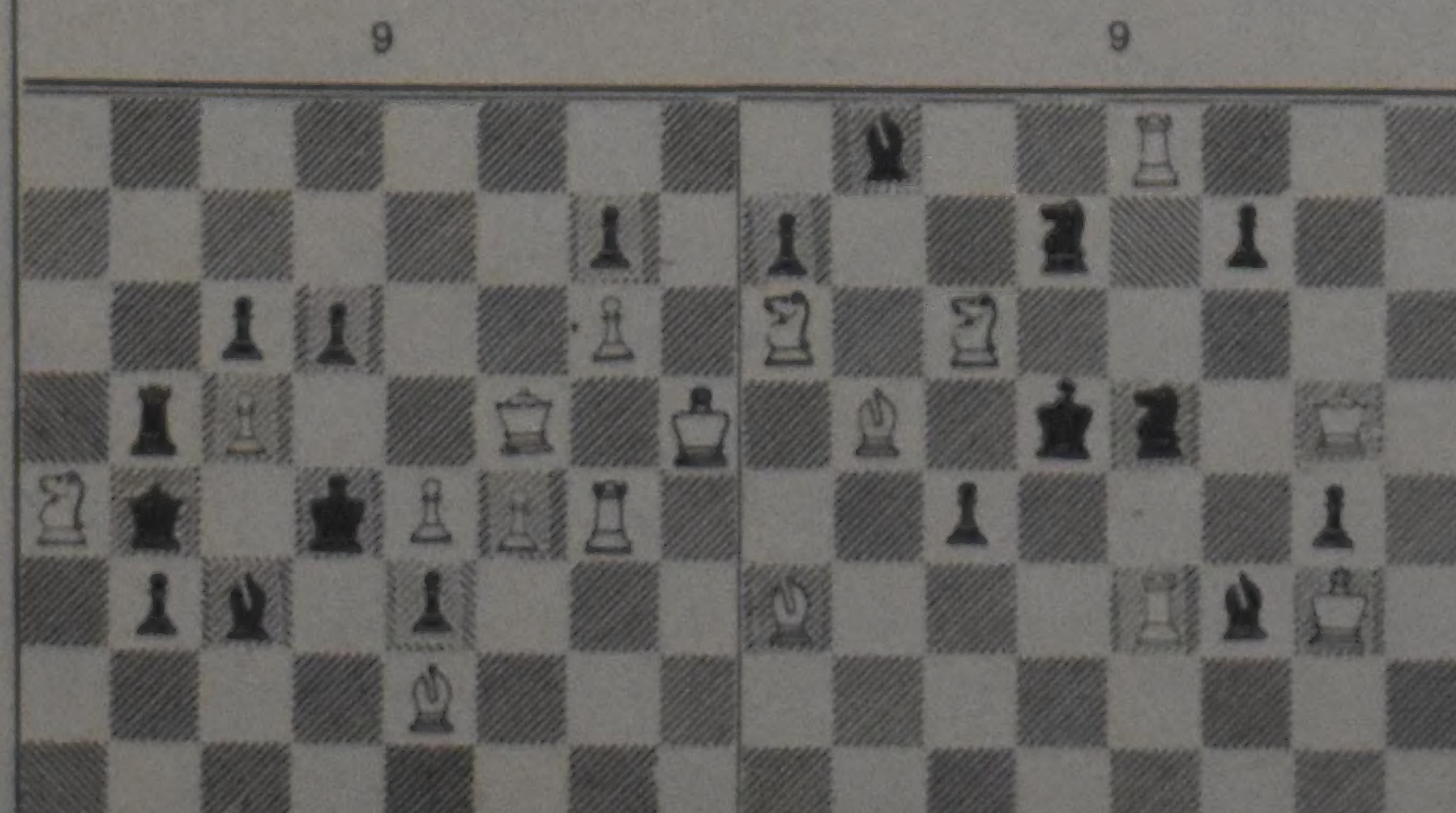
Notes

1. Black's defensive powers are limited in both of these March problems. In such cases, White's pieces are usually placed in such a way that it seems none can be spared to give checkmate. The problems then can give you special satisfaction when you do find the method to mate Black.
2. Please give the full solution to #864, and the key plus threat, if any, for #865.
3. The deadline will appear with next week's problems.

SECOND SERIES OF PROBLEMS IN MARCH

#866
G. Goldschmeding,
Holland, 1972

#867
J. Seilberger,
Holland, 1946



Notes

1. The role of the White King differs a great deal from problem to problem. Sometimes he is tucked away in a corner so that checks can not occur. Sometimes he forms part of the theme. Enjoy these problems.
2. Please give the key, threat, and all variations for #866, and the key and threat, if any for #867.
3. The deadline for the March problems, #864-867 is April 20 for those in Ontario. For those who obtain this paper by April 18(!), the deadline is April 25. British Columbia solvers may have one week's thinking time after receiving this paper, (if late). Please let me know if other areas have similar mail problems.

THE REFORMED FELLOWSHIP OF CANADA INC.

is pleased to announce that a spring conference will be held on
Saturday, March 28, 1981.

The morning session beginning at 9:30 a.m. and afternoon session at 1:30 p.m. Conference leader will be Dr. J. Faber, Prof. of Canadian Reformed Theological College, Hamilton, ON. Theme: The Canons of Dordt, their origin and meaning. Reserve this day and find out all about a less known confession of the church.

● Free admission

● Lunch provided

A silent collection will be taken to cover the cost.

CALENDAR of EVENTS

Ontario

- March 18 **Schneider Male Chorus** from Kitchener, performing in the Acton Christian Reformed Church at 8:00 p.m. Tickets \$3.00 each. Proceeds to the Acton Chapter of the Toronto District Christian High School.
- March 28 The 65-voice Calvin College Campus Choir will present its spring tour concert at 7:30 p.m. in the Maranatha CRC of Woodstock, ON.
- April 11 **Hamilton:** CLAC Annual Convention in the Ancaster High and Vocational School. Keynote speaker: James Ross Dickey on "Redeeming the Time."
- May 2 All Ontario Young Adults Day Rally will be held in Hamilton, ON.
- May 15-18 All-Ontario Young Calvinist Convention, Wilfrid Laurier University, Waterloo, ON.
- June 15-17 **Toronto:** Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.

- July 14-16 Calvinette counselors convention, Hamilton, ON.
Aug. 20-21 Cadet counselors convention, Niagara Falls, ON

Frison Play:

- Strathroy** — April 8
Woodbridge — April 24
Bowmanville — May 2

Feb. 5 - March 18, 1981: Focus on the Family film series by Dr. J. Dobson, Strathroy East Christian Reformed Church, Strathroy, on six consecutive Thursday evenings at 8 p.m., last film on Wednesday, March 18.

Feb. 12 - March 26: Focus on the Family Film Series by Dr. James Dobson starts February 12 until March 26, every Thursday evening at 8:00 p.m. in the First Chr. Ref. Church of Brantford, ON.

March 5 - April 16: Focus on the Family Film Series by Dr. James Dobson, at the Clarkson Christian Reformed Church, each Thursday evening at 8 p.m.

March 5: Focus on the Family film series by Dr. James C. Dobson, Ph.D., at 8:00 p.m., in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, ON, every Thursday evening for 7 consecutive weeks.

March 17 - April 28: Focus on the Family film series with Dr. James Dobson, seven consecutive Tuesdays at 8 p.m. Wellandport (ON) Christian School gym.

March 18 - April 29: Focus on the Family film series by Dr. James Dobson to be shown on seven consecutive Wednesdays at the Welland Christian Reformed Church, Welland, ON at 8 p.m.

Andre Knevel Organ Concerts

- Bowmanville, Sat. April 4, 8:00:** Rehoboth Chr. Ref. Church, choirs "Praise the Lord" and Brass Quintet.
Toronto, Sat. April 11, 8:00 p.m.: Willowdale United Church, with the choirs "Praise the Lord" and Brass Quintet.
Brantford, Fri. April 17, 7:30 p.m.: Alexandria Presbyterian Church.
Hamilton, Sat. April 25, 8:15 p.m.: Christ Church Cathedral, with the choirs "Praise the Lord" and Brass Quintet.

Alberta and British Columbia

- March 26 Joan Ringerwole, head of the organ department at Dordt College, will be presented in concert by The King's College with the assistance of Alberta Culture. 8:30 p.m. at Convention Hall, University of Alberta, 89 Avenue & 114 Street, Edmonton, Alberta.
- April 8-9 CFF Annual Retreat at the Providence Centre in Edmonton. Theme to be announced.
- April 11 CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.

Miscellaneous

- June 9-19 Synod of the Christian Reformed Church in North America, at Calvin College, Grand Rapids, MI.
- July 31- Aug. 4 Young Calvinist Federation convention at Acadia University, Wolfville, NS. Theme: Search for your gifts.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Mar. 20	Wed. Mar. 18	Fri. Mar. 13-10a.m.	Thurs. Mar. 12-10a.m.
Fri. Mar. 27	Wed. Mar. 25	Fri. Mar. 20-10a.m.	Thurs. Mar. 19-10a.m.
Fri. Apr. 3	Wed. Apr. 1	Fri. Mar. 27-10a.m.	Thurs. Mar. 26-10a.m.

Books

Church history

Sola scriptura, sola gratia, sola fide

De Kerk Van Alle Tijden. Verkenningen in het landschap van de kerkgeschiedenis. Deel II by Dr. L. Praamsma; Uitgeverij T. Wever B.V., Franeker, 1980; hc., 436 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON.

This book is the second of a four-volume series on the history of the Christian Church. (An English translation of the set will be published soon.) This

volume is divided into two sections: "The Age of the Reformation" and "The Post-Reformation Age."

In the first part, the rise, development and struggles of the Reformation are noted. The Reformation, viewed as the most important event in the history of Western Europe since the arrival of Christianity, was not an accidental event; it was not an ideology developed by men with a definite plan of action. The Reformation was born, it grew and became or-

ganized. The movement was of the Lord and not of man.

The Roman Catholic Church had become a plus church: Jesus plus Mary; God's work plus our work; faith plus merit; grace plus nature; scripture plus tradition; the Word of God plus the ideas of man. Over against the plus, the Reformation put its sola: through grace alone; through faith alone. The only purpose of our living is to glorify our God for the wondrous works he has done.

The political background of the Reformation receives thorough treatment in this volume. The differences between Lutheranism and Calvinism are clearly outlined. Dr. Praamsma also demonstrates that John Calvin was not the father of capitalism.

The age of the Reformation was a period of hardship and suffering for many. Wars and persecution took many lives. The story of the martyrs, who laid down their lives for the Reformed faith will move the reader to value more his own Reformed heritage.

The second section surveys the period between 1605 and 1685, the time of the Golden Age in Holland, which witnessed the rise of biblical criticism and Europe's devastating thirty-year war. Those were the days of Arminius, Louis XIV, the Mayflower and the Puritans. The years were packed with events. It was the age of Descartes, Pascal, Locke, John Bunyan and Willem Brakel. We read about the background of the famous Synod of Dort, its decisions and the leaders who were present.

Why are we Reformed? In our ecumenical age, we must keep in mind that the Reformation was of the Lord. The differences between the Roman Catholic religion and the Reformed faith are still very real. Dr. Praamsma's book clarifies the issues.

Dr. Praamsma doesn't apologize for his Calvinistic stance as an historian — history is always written from a particular perspective; neutrality is impossible. But he doesn't glorify the Reformers. He writes humbly, honestly, objectively and candidly about their strengths and weaknesses.

De Kerk is an up-to-date, scholarly work that sketches the highlights of the Reformation and the Post-Reformation era in a very clear and moving style. Included are excellent footnotes explaining

and many photographs for illustration.

Dr. Praamsma's second volume is an excellent contribution for all who desire a better understanding of the church's history. I look forward to reading the last two volumes of the series and I hope that churches will add them all to their libraries. The Dutch edition makes an excellent gift for our older readers. When the English translation appears, the set will not only serve as a useful reference work for our younger families, but it will be good reading material for the long winter evenings. The books read like good historical novels. Highly recommended!

Part III

Dr. Praamsma's excellent third volume of his series on church history sketches doesn't only advance our knowledge, but also our understanding of the past. It is divided into two sections, "The Age of Reason and Virtue" and "Confusion and Surprise."

The Age of Reason started on September 1, 1715, when King Louis XIV of France died. This new period in history made a radical break with the basic convictions of the Reformation. The theology of the 18th century was man-centred: How do I know there is a God with whom I must be at peace? The key words of the age were progress, universalism, and optimism. Man was moving towards perfection. God could be found through a virtuous life. Jesus Christ, the prophet of Nazareth, didn't come to deliver us through the sacrifice of his blood, but through his example.

The age of rationalism professed tolerance. Practice was different. In plays and novels, the clergy were mercilessly mocked. Biblical criticism made its debut. Kant, who marked the turning point of the Enlightenment; Voltaire, the patriarch of the French Enlightenment; John Wesley, the spiritual father of Pentecostalism, who introduced the teaching on the second blessing and the second baptism, stepped on the stage of history.

Dr. Praamsma's descriptions of some of the crucial events and important personalities of the 18th century are penetrating and vivid.

The second section relates the

story of the church in post-revolutionary age with its vastly altered religious map and scenes. The age was not only marked by an ardent faith in science, de-Christianization and secularism, but also by spiritual confusion. God's great surprise for this age was the church. Revival fires swept through numerous churches and nations. The Dutch revival had a stamp all of its own as it was aristocratic in character. Modernism was the faith of the elite. The people in the pew asked for the old truths. They were hungry for the gospel.

The 19th century saw the development of Mariology. And Dr. Praamsma gives a fine evaluation of this peculiar Roman Catholic doctrine. He also deals with the expansion of the church through the work of visionary and devout missionaries.

Churches in many countries receive attention, including the church in Russia. Many different characters are mentioned. We read about such diverse people as Groen Van Prinsterer, Charles Haddon Spurgeon, Wilberforce, Karl Marx and Tolstoy.

This volume, a product of careful scholarship and enlivened by a clear and expressive style, shows a Reformed perspective in the analysis of characters and events. As the book only intends to present highlights and sketches, the reader will automatically ask why the author didn't expand on this particular subject, or why he omitted this important figure. However, a brief sketch on the story of the church in Africa and Asia would have been a welcome addition. Much more could have been said about the faith mission phenomenon, its strengths and weaknesses.

If you have not bought Dr. Praamsma's first two volumes, you should do so now and get this third one at the same time. Excellent books for light reading or serious study. Highly recommended!

If your community is dealing with matters of concern, contact the C.C. office in order to arrange coverage.

Plan to use the Calendar of Events to announce the event whenever possible.

Wij verkopen veel Fries-talige boeken (Vraag om onze lijst)

Maar dat zijn Friese schrijvers uit Friesland!

Nu . . .

een Fries-talig boek van een Fries in Canada. Titel, „Jimme Wegen Binne Oars." Een pracht van een boek van Klaas Stel uit Orangeville — voorheen Toronto. Het speelt in Buitenpost, zijn geboorteplaats. Zie de review in "Calvinist Contact," "Windmill Herald," of "Hollandia News" by Rev. J. D. Hellinga en Rev. J. Nutma.

Bestel Uw copies nu! \$8.25 franco.

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